

THE CHRISTIAN CENTURY

Volume XXVIII.

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Number 2

Baptism and Scholarship

An Editorial

The Christian World

A New Department of Interdenominational Acquaintance.

Interview With Mr. Lloyd George

By Harold Begbie

Disciples in Danville

A Survey of Important Illinois City in Illinois Department

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Commendations Continue

Editors Christian Century: "The Life of Jesus" by Dr. Loa E. Scott is the book we need to use with other advanced methods. Its advent is timely. Emphasizing the humanity of the Master makes Him more a real and personal Savior. It will exert great influence for good, especially among the young. Redlands, Cal. H. H. BURNETT.

Editors Christian Century:—I have examined with interest, pleasure, and profit Dr. Loa E. Scott's new book, "The Life of Jesus." Being personally acquainted with its author as a fellow student in college and knowing of her efficient service as a Bible teacher, I expected a good piece of work at her hands. I am not disappointed. As a text book on the life of Jesus it will be helpful to all Bible students and especially useful to the average Bible teacher. Its plan is simple, comprehensive, orderly and pedagogic. For

the purpose for which it was prepared it is superior to all other books with which I am familiar.

Claremont, Cal. GEO. A. RAGAN.

Editors Christian Century:—I am very much pleased with both the matter and arrangement of these lessons. It is a difficult thing to arrange a series of lessons covering the life of Jesus adapted to both intermediate and senior departments of a school. But Dr. Scott has succeeded admirably in doing this. Her list of questions appended to each lesson are calculated to bring out everything essential to a thorough understanding of the lesson. This work can not only be used profitably in our Bible schools, but in Bible study classes of all sorts. Dr. Scott has done a splendid piece of work, which deserves a wide circulation.

Valparaiso, Ind. CLAUDE E. HILL.

Editors Christian Century:—It is with pleasure that I express my appreciation of Dr. Loa E. Scott's new book, "The Life of Jesus." Scholarly, lucid, concise—a model of ingenious arrangement—just such a book as one who was associated with the writer in college days would expect from her pen. It seems to me to be admirably adapted to meet the needs of our modern, graded Bible schools. I heartily commend the work and hope it may come into general use. Fraternally yours,

Youngstown, O. ROLAND A. NICHOLS.

Editors Christian Century:—I wish to add my word of appreciation of the strong, inspiring work you are doing in the columns of the Century. Your faculty for seeing the things that are important and significant, your apprehension of the correct proportions and relations of truth, are resulting in a Christian journalism both interesting and evangelical. You have, in my judgment, found the way to emphasize and realize both permanence and progress.

There is not one of your departments we could afford to be without, least of all the "Daily Altar." The problem of "loving God with the mind"—of devotion not overmuch mixed with the mystical or irrational, is one of imperative urgency among the "Disciples of Christ."

Prof. Willett is splendidly combining the functions of priest and prophet; and is helping many. The variety and appositeness of the quotations, both from general literature and scriptures, as well as the sympathetic illuminating interpretations in the prayers, can not fail to enrich the devotional life of one who intelligently and habitually uses them.

Let me tell you what I am doing. I clip out the separate selections entire, paste them in the upper left hand corner of my scrap book, leaving abundant space for other related materials original and gathered from other sources. I assure you I am making a very valuable book. Sincerely yours,

CHAS. M. SHARPE.

THE LEADING LADY.

Two men of West Philadelphia were exchanging greetings the other day when one of them exclaimed:

"Why, Edward, old chap, you're in fine trim! You're positively beaming! I've never seen you look so satisfied with yourself and with the world. Any particular reason?"

"Yes," answered Edward. "The fact is, I've just succeeded in signing up our leading lady for another season."

"I had no idea you were in the theatrical business."

"Nor am I. I am referring to our cook." —Lippincott's.

Every Church a Missionary Society

There is a growing feeling that every church in our brotherhood should be a missionary society, co-operating in the evangelization of the world. As it is now only a little over one-half of our churches have a missionary conscience, and in these missionary churches, possibly half of the membership takes but little interest in a systematic effort to make known the gospel to the whole world. For years all of our societies have spent much money in their campaign of education, and all of our religious papers have sown broadcast thousands of pages of missionary literature. While there has been a rising tide of missionary enthusiasm yet very much work remains to be done to bring the rank and file of our membership into active co-operation in a world evangelism. The Foreign Society this year, in the trans-Mississippi states, has organized a plan for reaching every church in each state with a Foreign Missionary rally on a week-day night, by deputation. The churches of a county or a certain section are grouped around some central church, and the ministers of the churches in each group are requested to hold a missionary rally in all the churches of the group. These meetings are to be addressed by the men—church officers, Sunday-school workers, etc., as well as by the ministers. The addresses are to be short and the subject matter is presented in a series of pamphlets called "The Busy Man's Series of Pamphlets," twelve pamphlets in the set, presenting various phases of our Foreign Missionary work. These deputation meetings are arranged by the ministers of each group, and will be conducted within the next six weeks. In this way, every church in each state will have a Foreign Missionary rally conducted by men from nearby churches. Latent talent will thus be developed, and the speakers for each meeting, by their study of the subject, will be educated in the cause of Foreign Missions. It is hoped for the success of the plan that every minister and every church co-operate heartily in this campaign.

To aid in reaching every member of every church the ministers of our churches are being asked to join what is known as a Second Century Legion of Honor, agreeing to a three-fold object: First, to have an offering taken by the church for foreign missions; Second, to have a missionary committee appointed; Third, which will make an every-member canvass of the congregation in the interest of foreign missions. Many of the ministers of our larger and active churches have been accustomed to this for some time. A large number of ministers have already joined the Legion of Honor. This seems to be the wise way for obtaining a worthy offering from every member of each church for the cause of foreign missions. Each church is left free to determine its method of taking the offering. Each church, however, will be cultivated by the missionary committee so that all may come to take a personal interest and responsibility in the cause. The Laymen's Movement is influencing this work in the right direction, and it is to be hoped that every church officer and every minister of every church will recognize the wisdom of this course. By the interest being created it appears that our brotherhood is being aroused as never before to some sense of its responsibility for the evangelization of the world. This canvass and campaign will not alone push forward the receipts for foreign missions but will cultivate the spirit of missions in every direction. It means no longer an individual spasm but a substantial development in the fundamental things of the Christian life.

The Life of Jesus

IN FIFTY-TWO LESSONS

By Dr. Loa Ermina Scott

A NEW TEXT BOOK FOR YOUNG PEOPLE'S AND ADULT BIBLE CLASSES

INTRODUCTION BY PROFESSOR E. B. WAKEFIELD OF HIRAM COLLEGE

This book comes nearer meeting ALL the demands of both teacher and pupil than any biography of Jesus yet published. The style is graphic. The outlines are clean-cut. The book bristles with questions—all pertinent and revealing. It has both flesh and bones—the skeleton and meat in proper proportion. It is the product of experience. Dr. Scott is teacher of a successful Sunday-school class in the Disciples' Church, at Chagrin Falls, Ohio. She has been developing this book for years. It was not just written; it grew. The author's scholarship is thorough and safe, never pedantic, always practical.

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The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT.

EDITORS

War and Peace

What One Group of Churches Did to Crystallize Public Sentiment

It was a curious coincidence that on the same day in December there should have been announced the generous gift of Mr. Carnegie to provide for a permanent peace commission, and the report from the Secretary of War that a greatly enlarged military and naval force was essential to the safety of the United States.

Fortunately it turned out that the latter report was wholly unauthorized and misleading. It is no doubt true that there are many army and navy officials who would be glad to see a much larger proportion of the national budget expended for military and naval armament. Not infrequently the statement is made that the country is wholly unprepared for war, and would be placed in peril of its life if an aggressive people, such, for example, as the Japanese, should become inclined to hostility.

There are men who make it their business in public lectures and through the press to foment constantly the war spirit, and to insist on increasing the preparation for defense and aggression far beyond their present volume. This sort of jingoism is popular with the class of people who believe that all nations must be kept upon a strong war footing, and that civilization and Christianity cannot be trusted to prevent international hostilities.

We are able to believe that individuals can be trusted to maintain the peace. No man goes armed in a law-abiding and respectable community. Why, then, should it be expected that two nations should need to go armed for fear of each other, particularly when civilization has reached the point at which all fairly enlightened peoples are conscious of mutual relations and friendships?

The fact is, it is far more likely that a peaceful citizen should be in need of weapons to guard himself against roughs and robbers than that a nation should require an armament to protect itself from any other nation. For, in the family of races with which the world is peopled today, there are no longer any roughs and robbers that are worth considering. The pirates have been driven from the seas, and the brutal nations like the Turks and the savages of Central Africa, are not in the least likely to interfere with the progressive peoples around them.

It is one of the atrocious affronts to civilization and Christianity that the nations should go on arming themselves as if the world were in a state of war. The cost of these armaments is nothing less than appalling. The equipments of Germany, France and England are crushing the life out of the industries of those nations by the enormous burden of taxes. Practically speaking, every laborer goes to his work with a soldier on his back.

In America we have been saved from this relic of barbarism by the common sense of our people, which recognizes that a standing army of any proportion beyond the merest manning of the forts and coast defenses is unnecessary and wasteful. We need a few soldiers, but only a few. The patriotic and loyal spirit of a people like the Americans can be relied upon far more confidently, if there should ever be occasion for defense, than a standing army which has to be maintained at such cost of money and manhood as is always involved in the adventure.

It is difficult to keep recruits in the army in time of peace. The life is stagnant and demoralizing. Desertsions are so frequent that it is a constant problem as to how sufficient enlistment shall be secured. This is a problem only to the enlistment officers. The average citizen may well be grateful that his countrymen are interested in more important things than military service.

It is even a question whether the militia companies of the different states are not a greater menace than protection. There are times when they have rendered good service in the quelling of riots and the maintenance of peace, but, on the other hand, those who are acquainted with the militia service know quite well the demoraliza-

tions and dangers to which the members of these volunteer bodies are subjected, particularly at the time of the annual encampment. Some of the scenes witnessed on such occasions are sufficiently striking comments upon the character of a service that permits its men to be surrounded by the influences that the state encampment too frequently brings.

The growth of the peace sentiment is rapid. The Peace Society has rendered a notable service to the country and to civilization by its constant propaganda. Under its auspices Peace Sunday is observed every year throughout the land. And the conscience of the nation is enlightened regarding the anomaly of the modern war spirit and equipment.

This year, December 18 was observed as Peace Sunday. In many churches in Chicago meetings were held in celebration of the event, and stirring addresses were delivered.

The Oakland group of churches, of which Memorial Church of Christ is a member, observed Peace Sunday with a union service at the South Congregational Church. Addresses were made by President Nolan, of Lake Forest, and Mr. H. N. Higginbotham. At the close the following memorial was presented by Mr. Jones of Lincoln Center, and was adopted unanimously by the audience. Copies have been sent to the President, the Speaker of the House of Representatives, and the Secretary of War.

A MEMORIAL

WE, representatives of the Oakland group of churches in the City of Chicago, in union meeting assembled at the South Congregational Church of Chicago, on Sunday evening, December 18, 1910, do hereby solemnly protest against the proposed militarizing of the Panama Canal and the present clamor for the increase of the army and navy as a necessary means of national defense. We believe that the Panama Canal ought to be a triumph of peace offered by the United States as a signal contribution to commerce, science, art and religion, a unifying bond between nations, even as the oceans are united by it. We believe, further, that to border the same with fortifications, ships of war and armed men would be harking back to the brutalities of the past,—an indignity to the civilization which it typifies, a hindrance to the progress which it ought to promote.

WE BELIEVE ALSO that our past history proves that righteousness is our adequate defense, that to agitate war is to provoke war.

BELIEVING THIS, we would respectfully memorialize the President, the State Department and Congress to take immediate steps to neutralize the Panama Zone through the consent and co-operation of the civilized nations of the world, and if armament be still necessary to enforce this pacification, we urge that an international police force be organized to enforce the neutrality of the same.

WE FURTHER memorialize the same representatives of our government to take immediate steps toward the enacting of a perpetual treaty of peace to be maintained by adequate process of arbitration, to be specifically provided for between our nation and Japan, thus to allay the emotional clamor and the attendant fear that in the past have so often precipitated lamentable wars.

RESOLVED that the respective pastors of the churches herein represented be requested to sign this memorial, and that a copy of the same be forwarded to the President, the Secretary of State, and to the proper authorities in the United States Senate and the House of Representatives.

JENKIN LLOYD JONES,
Pastor of All Souls Church.

W. C. COVERT,
Pastor 41st St. Presbyterian Church.

W. P. MERRILL,
Pastor Sixth Presbyterian Church.

H. E. PEABODY,
Pastor South Congregational Church.

HERBERT L. WILLETT,
Pastor Memorial Church of Christ.

The Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE.

Baptist

The Power of the Ideal.—What then? The idealist may be a failure and the practical man a fool. What we want is a practical man who lives by the power of the ideal. Often he has to work almost in the dark; slowly he gropes through the broadening dawn. But he sees the light and whence it flows. He knows that each steady step is toward the rising sun. He has certain principles. They may be few. But they are sufficient. They are clear-cut, firm-footed, foursquare to all the winds that blow, and they are safe. He knows, as the world knows, that this same world is not ready to apply those principles immediately and universally to the whole round of human conduct. But he knows what the world does not, that these are the principles by which alone men live, and that the nations which will not adopt them God sends down to hell. He, too, is an idealist of the truest type; but he will labor night and day to apply his principles where and when he can, winning from the unprincipled, anarchic world here a little, there a little, and every little looking to the one far-off divine event to which the whole creation moves. Do you tell me he is living in each little act, each little step, each little gain of injustice upon injustice, each day's work well done? I tell you no! He is living in the whole, the good and the beautiful. He sees life and sees it whole. He is living in the march of deathless generations!—Charles F. Aked, in *The Standard*.

Congregational

In the *Congregationalist and Christian World* of Sept. 24, 1910, Professor Irving F. Wood had an article on "The Enriched Service." He expressed the opinion that certain kinds of effort to enrich the service were not real improvements. Others have freely expressed their views on what is required to give the worship of the church power and dignity. We quote from some of the letters appearing in the issue of Dec. 24.

"It is not elaborating the service that will save us; it is inspiring it. Reverence and fervor can put soul into the simplest 'order of service', while the formally intoned petitions of the prayer-book are not more objectionable to the sincere soul than the dry, matter-of-fact instructions offered the Almighty in some Congregational churches. It is ever the spirit and not the form that is important."

"In a long experience of our churches I have found every attempt at enrichment by old and discarded ideas the same useless and uncomfortable thing it proved of old. Having attended many churches of different sorts it is a comfort to sit in one of our own churches and listen to truths evolved from the experience of the centuries. Some years ago I spent an evening with friends in one of the larger New England cities, in a house furnished with most of the new comforts and conveniences, but in the parlor was one of the old tin lanterns of more than a hundred years ago, and an old chair such as were in the kitchens along with that lantern. The wife was one of the hunters for anything old. The enrichments often proposed show up much as that lantern would besides one of the newer lanterns now made or what is still newer but is coming into use, a row of electric lights. Thank God "the world do move", and we must move with it. There can be only one

enrichment, and that needs brains and a worshipful spirit."

Presbyterian

Dr. Henry van Dyke, the renowned author and preacher, has resigned his professorship at Princeton and also declined a call to resume the pastorate of the Brick Church in New York. It is his purpose to devote himself to his literary pursuits.

All disciples of the Lord will be interested in the work of the Department of Church and Country Life of the Presbyterian Board of Home Missions. The superintendent of this department is Dr. Warren H. Wilson. Dr. Wilson is gathering facts concerning the country. He sends properly trained men into country communities for the purpose of studying social and religious life of the people and the efforts that the churches are making to advance the kingdom of God. At the meeting of the American Sociological Society in St. Louis, Dec. 27-30, 1910, he read a paper on "The Church and the Rural community." As he sees the situation, the country churches have splendid opportunities which few of them are meeting with anything like success. Preachers are not trained for leadership in country communities and for this the theological seminaries are to blame. He believes that young men preparing to serve country churches ought to study agriculture, not that they may be farmers but that they may understand the farmer and his problems. The church should relate itself to the economic and social life of its constituency. It should provide for the amusement of the young people. In backward communities it should teach the ignorant farmer how to farm. Health and education should be its constant care.

In discussing the paper of Dr. Wilson, one speaker, a professor of sociology in a state university, said that his pastor had once remarked, when the day for the offering for Home Missions came, that he had a sense of guilt in raising money that might be used in eking out the salary of a preacher who was spending his time in opposing the progress of another preacher of a different denomination. The first thing for the churches to do, if they are to regain their influence, is to face the present and to let the divisions of the past take care of themselves. Dr. Wilson mentioned one country district that had a score of churches within a radius of four miles. It is no wonder that earnest men find fault with organized Christianity. To the man outside of the church it seems that a little intelligence on the inside would result in great saving of money and spiritual force.

Doctor Manning, rector of Trinity Church, (Episcopalian), New York, presented to the Presbyterian Ministers' Association of that city recently the proposal formulated by his church for a world conference on Christian unity. Dr. Henry van Dyke, the distinguished author, responded on behalf of the Presbyterians, taking high ground for Christian unity. A crude and misleading report of his remarks having been printed in the *Sun*. Dr. van Dyke wrote a letter of correction in which he thus defined his view:

"Christ founded a spiritual kingdom, an invisible Church, which is righteousness and peace and joy in the Holy Spirit. All who love Him and believe in Him and serve Him are in that Church. It is undivided, indi-

visible, infallible, and imperishable. His disciples organized the visible church or churches to protect that spiritual kingdom and make it effective in the world. Church union represents the agreement of Christians in matters of doctrine, discipline, and worship, or their willingness to ignore their differences in minor matters for the sake of proving their Christian unity in greater and more vital things. . . . Now we have too little Church union. The real unity of Christians is obscured and hidden by hair-splitting creeds, exclusive claims, and ecclesiastical rivalries. Christians who hope to meet in heaven shut each other out from their communions and their pulpits on earth. They plant five or six poor little churches in a town where one good one would do better work. It will be profitable for them to come together and frankly look their unhappy divisions in the face. That will help them to see how small are the things in which they differ compared with the great things in which they agree. All the visible churches need this."

"No one dreams that the present proposal will promptly result in Church uniformity. But multitudes share Dr. Manning's generous hope that it will lead to a better understanding, a closer cooperation among the communions of Christendom, and so at last, by fellowship and work, to a broader, richer, freer Church union. This will enable the followers of Christ to do more than they are now doing for the betterment of the world. This is why I want it."

Methodist

The Northwestern Christian Advocate gives an interesting summary of the Methodist Year Book for 1910. It states that the Year Book "contains the most complete and comprehensive summary of Methodist statistics that has appeared in any Year Book." We may expect to gain from the figures presented a correct idea of the work of this great religious organization.

The Methodist Episcopal Church has 3,166,440 members, 319,537 probationers, 19,828 ministers and 14,777 local preachers. There was a gain in membership of 41,377. The gain of ministers was 231. There was a decrease of 254 local preachers. For the support of pastors, district superintendents, bishops, conference claimants and for light, fuel, etc., the sum of \$21,497,749 was used.

In the Methodist family of the United States there are 42,029 ministers, and 6,468,224 members. In world-wide Methodism there are 8,237,280 ministers and members. In three states there are over three hundred thousand Methodists, in two others there are over two hundred thousand and in five others one hundred thousand. The largest membership is in Ohio, which has 324,553.

The Methodist Episcopal Sunday-schools of the United States number 35,595, with 373,296 officers and teachers and 3,510,870 scholars.

The educational institutions of the Methodists at home and abroad are 119. The total number of students is 47,730. The income of the institutions for the year was \$3,898,723. They have a property and endowment, inclusive of debts, of \$49,178,997.

For Foreign Missions the church gave \$1,477,699; for Home Missions and Church Extension, \$1,167,630; for the Board of Education, \$82,254; for the Board of Sunday-schools, \$82,000; for the Freedman's Aid Society, \$146,439; to the Woman's Foreign Missionary Society, \$743,439; to the Woman's Home Missionary Society, \$41,340. The total amount for missions and benevolences is \$4,341,352. The outlay of the church for all purpose during the year was over \$39,000,000 an average of over \$11 per member.

In discussing the small increase in Methodist membership, the *Advocate* says it spells a "crisis in Methodism" and has undertaken a series of editorials pointing out the correctives.

Editorial Table Talk

Famine in China

A dire famine prevails in China involving over 35,000,000, with three million people in actual want. The past few years have been marked by repeated floods, and this year both the spring and fall crops have been an almost total failure in large sections, especially in provinces of Kiong-su and An-hui. The imperial government is helping as well as it can, but its financial condition is so straitened that it is feared no really adequate assistance can be given. An interdenominational committee of missionaries on the field have united in asking the Christian world to send relief and to coöperate with the Chinese government in administering it. Gifts may be sent to the treasurer of one's denominational foreign missionary society and originated especially for this purpose.

A Very Definite and Very Big Task for Men

An enterprise of service which The Christian Century had been hoping the Disciples of Christ would be the next to embark upon has been taken up in advance of us by the Congregationalists. The appointment of Rev. R. A. Atkinson, of Augusta, Ga., as secretary for harbor and social service under the auspices of the Congregational Brotherhood puts that denomination alongside the Presbyterians who have ploughed up much new and important soil under the leadership of Mr. Charles Stelzle, the pioneer in the Christly task of mediating between the church and labor organizations. This junction seems very appropriate and natural as performed by the Brotherhood—more so than under Home Mission Society auspices and is the case with the Presbyterians. Disciple men should lose no time in setting aside some properly endowed and trained man to this same work. The wide breach between the church and the laboring classes, especially in our cities, demands a specialist to interpret each to the other and to open up the important avenues now virtually closed to the gospel.

The Resignation of Mr. Paul Moore

The resignation of Mr. Paul Moore as assistant editor of the Christian Evangelist takes from Disciple journalism one of its master-craftsmen. For ten years he has been virtually managing editor in the closest relationship with Doctor Garrison, his chief. He is one of the few men in the brotherhood with a thorough religious newspaper training, having been from boyhood association with his father, W. T. Moore in The Christian Commonwealth of London, a paper founded by the father and now become the official organ of Rev. R. J. Campbell's propaganda of the New Theology. When the London paper passed into other hands Mr. Moore came to America, accepting a position as assistant editor of The Christian Century around whose office there still linger kindly recollections of the spirit and efficiency of his work. The information, given out in connection with his withdrawal from the Christian Evangelist, to the effect that he is suffering with an affliction of the eyes will be received by his friends in this country and England with regret. It is hoped that a good holiday in Florida whither he has gone, will put him in working condition again.

An Exasperatingly Peculiar Wording

That very peculiar Baptist doctrine that immersion "has nothing to do with salvation but is a part of the obedient life," received striking publicity through a distorted report in the St. Louis papers the other day. Rev. W. C. Bitting, of the Second Baptist Church of that city, preached a sermon in which he declared that baptism is not essential to salvation and forthwith the headlines appeared next morning: "Baptism Not Needed, Says Doctor Bitting;" "Salvation Possible Without Immersion, Asserts Pastor of Second Church;" "Hearers are Stunned!" "Unorthodox Declaration by Friend of Rockefeller Suprises Congregation." The Central Baptist (St. Louis), in commenting on the matter says:

It will be noted that there is no correct relation whatever between the headlines and the sermon. Baptists never have believed that baptism is necessary to salvation. The congregation was not "stunned" when it heard Doctor Bitting's strong presentation of the fact that baptism has nothing to do with salvation but is a part of the obedient life. . . . St. Louis Baptists will go right on teaching Baptist (Bible) doctrine regardless of

whether the secular press recognizes it or not.

The Christian Century knows in its heart that it does not in reality differ essentially from a reasonable Baptist position, but it is with utmost difficulty that we decline the challenge to an engagement of logomachy over the Baptist way of wording it. How in the name of Holy Writ a thing can be a part of the obedient life and yet have nothing to do with salvation is more than—but there, we promised ourselves not to do it!

The Confession of a Philanthropist

That was a singularly frank and no less penetrating remark of Mr. R. A. Long the other day when he said that he sometimes feared for the soundness of his mental life because of his overpowering desire to give away his money. Charity, he said, might become a hobby rather than a virtue in the giver or a blessing to those who receive it. It is hard to keep from giving one's money away, Mr. Long continued, as fast as one can get his hands on it when one sees the distress about him and the many souls really hungering for salvation. This is peculiarly a modern feeling in philanthropy. The charity of former times was a perfectly simple affair. Certain channels had gotten themselves well cut and fixed in the social order. All that was necessary for charitably inclined people was to pour their wealth into those channels and think no more about it. Nowadays, however, a truly good man puts as much wit into the spending of his money on mankind as he does in making it for himself. There is much charity that impoverishes the recipient and hinders true social progress. To avoid the disgrace of dying rich is no easy matter for Mr. Carnegie or Mr. Long, because a man might die poor and still be disgraced by the unwisdom of his benevolence. The most significant feature of modern philanthropy is the constructive intelligence being put into it by the givers of great sums. It is marvelous to see how a business man who has spent his lifetime absorbed in oil or steel or lumber suddenly, under the impulse of generosity, blossoms into an expert sociologist or statesman. Mr. Long's confession makes it plain that a rich man confronting many calls for investment of charity has much the same feeling of perturbation that he has when confronting alternative propositions for the investment of capital. In both cases he wants returns, profits, and there is the constant risk of losing his investment altogether. The best evidence of the soundness and strength of Mr. Long's mind is the fact that he is conscious of its weakness in the presence of his great and intricate problem.

A Long Pull for America

Everybody doesn't know that the American Christian Missionary Society was without active secretarial leadership for three months of its past fiscal year, and that it must have taken the new secretaries, I. N. McCash and Grant K. Lewis, fully three months more to get hold of the technique of the office. But there isn't anything in the final report to suggest any such handicap of leadership. On the contrary, one just looking at the report would say there must have been twelve months of hard work in office and field, by experienced leaders, in order to explain the good figures that appear. Look at these figures as they are set up in the opening page of the year book, just ready for publication:

Receipts Increased	\$11,271.37
Running Expenses Decreased	2,807.37
Missionaries Employed	369
Churches Established	135
Church Membership Increased	15,741

Part of this showing of actual progress instead of loss, in face of the long period of leaderless organization, is due to the established conscience of hundreds of our churches on the question of American Missions. There is a growing number of pastors and congregations who take the offering whether they are asked to or not. But a good share of the achievement is due to the confidence created by the secretarial leaders the very moment they gripped their untried task. Now these leaders are proposing a five year campaign—from the Topeka Convention to the opening of the Panama Canal. They set before the Disciples of Christ this goal:

\$1,000,000 for American Missions.

1,000 New Churches.

1,000 Missionaries and Evangelists.

That is big talking for a society whose present income is a bit over \$100,000 per year. But it isn't too big a goal.

Just before we enter the Foreign Society's campaign for the half-million for the lands beyond, let all good Disciples of Christ

drive a tack in this American missionary proposal of the secretaries, so it cannot get away from us. Then, when the brotherhood has offered its Lord the greatest March collection in our history for Foreign missions, let us return to this proposal and do 1911's share of the five year task, beginning with the May offering!

Baptism and Scholarship

Editors Christian Century: In your issue of November 24 in reply to a reader you say:

"It is simply not true that the scholarship of the world supports the Baptist position on baptism. Some scholars support it, others do not. The majority, probably, do not. Certainly the greatest names in theological scholarship are not found on the Baptist side."

Please name any scholar of repute who denies the Baptist position that the immersion of believers is the scriptural baptism. Where can such denial be found and what does such denier say that baptism is? Please name a Greek-English lexicon that does not give dip or its equivalent as the primary and ordinary meaning of baptize, or that gives sprinkle or pour as a meaning of that Greek word.

Please name any version of the Bible that renders baptize by sprinkle or pour or by a word that is the equivalent of either of them.

Truth is determined by competent evidence from best sources. Scholarship is always in the minority. The language of law or precept must always be construed by authorities and not by majorities. A multitude may say "we cannot be immersed without doing violence either to conviction or conscience," but that does not invalidate the testimony of lexicons, linguists and translators.

When Christ was on earth "the common people heard him gladly" for they understood him clearly. There was no baptism controversy then, nor will there be any now, if the scholars will give the good people of our day a fair chance.

W. L. HAYDEN.

Indianapolis.

Of course, our good brother Hayden knows as well as the editors that to say simply the immersion of believers is scriptural baptism, is not a statement of the Baptist position. The Baptist position is that the immersion of believers is the *only* scriptural baptism. And this marks the difference between the immersionist and the optionist, the Baptist and the paedobaptist.

On this point scholarship is divided. The majority of scholars, and far and away the most influential scholars, take the position that immersion is not the only scriptural baptism, but that sprinkling or pouring satisfies the demands of the scripture quite as well.

This division among scholars is not due to a division over the meaning of the word "baptize," or the historic practice of the early church. In the main, the great scholars seem to be agreed on both the linguistic and the historical points.* Their difference seems to lie in the relative importance each attaches to these points.

The immersionist scholar says that the fact that the early church practiced immersion only, makes it obligatory upon the church of all time to practice it. This the optionist scholar denies, declaring that as in many other matters it is not compulsory to conform to the particular practice of the earlier church, so in this matter also, we are left free to provide for the initiation of members into the church by whatever form satisfies convenience and the sense of reverence.

As to the linguistic point, the immersionist scholar says that the use of the word "baptizing" on the lips of our Lord in pronouncing his great commission to his disciples, lays upon them his authority for the perpetual practice of immersion. To immerse in water is a specific and positive command of him to whom all authority is given. To alter this practice, or to substitute any other form for it, is to violate the express command of Christ.

*There is another position held by a small minority of scholars, which denies that immersion was the early form of practicing baptism, and maintains that pouring was the original method. With the growth of the church's organization, these scholars hold, the formal element in the church was greatly increased, and immersion was substituted for pouring by the demands for a more elaborate ceremony. A book entitled "The Mystery of Baptism" works out this thesis. The editors of The Christian Century have in hand an elaborate manuscript from the pen of a scholar well-known to the Disciples of Christ, in which the view is maintained that absolutely no scripture text nor apostolic precedent points to immersion as the form of baptism. This view does not represent the most influential scholarship, however.

To this the optionist scholar replies that immersion as such was not present to the mind of Jesus at all when he gave the commission; that there had never been raised any question concerning the form of initiation into a religious society at that time; that immersion in water was the accepted form of such initiation; that Jesus therefore used the word "baptize" as freely as we use "to marry," or "to initiate" or "to naturalize," thinking of the fact to be accomplished, not of the form by which it should be signalized. The optionist scholar denies outright, therefore, that Christ commanded immersion, as such.

It is highly important that all who preach or write on this subject of baptism shall think through clearly to the real ground of difference between optionists and immersionists. To say, as some Baptist disputants continue to do, that the scholarship of the world is on the side of immersion only, is simply not true. The most scholars and the best scholars are on the other side.

To invoke the authority of the Bible or the lordship of Jesus as the basis of a plea to optionist churches to practice immersion only, is to affront them. The implications of such talk are wholly gratuitous and uncharitable. Optionist Christians acknowledge the lordship of Jesus and the authority of the Bible no less fully or consciously than do immersionist Christians. They simply declare that Jesus did not command immersion, and that sprinkling satisfies the essential requirements of Scripture as well as immersion satisfies these requirements.

The foregoing has been written not to enlighten Mr. Hayden, who is quite as fully informed on these matters as we dare conceive ourselves to be, but to discourage the continuance of such claims by certain Disciples themselves that the scholarship of the world has settled the baptism question favorably to the immersionist side.

How many reams of paper have been wasted in arguing the meaning of "baptizo"! And when the linguistic and the historical argument is won and everybody agrees that the root meaning of the word is "to dip," what could be more ironical than the utter indifference of the religious world to the conclusion reached? When can we be made to see that the appeal to linguistic and historical scholarship is perfectly futile and irrelevant as a solution of the baptism controversy?

Only two weeks since the Christian Evangelist, speaking of union with immersion as a prerequisite condition, says,

"The Disciples of Christ hold no views concerning the conditions of Christian union that they are not prepared to submit to the test of New Testament teaching as interpreted by the consensus of the world's ripest scholarship."

Are the Disciples so prepared? The "world's ripest scholarship" will declare that Jesus Christ nowhere legislated on the form of initiation. It will say that the subject never occurred to him or to the writers of the New Testament. Much of this scholarship will say that if such a point had been raised in the mind of Jesus he would have waived it aside as of slight importance, treating it as he did all such questions of form as not worthy to stand with the weightier matters of justice, mercy and faith.

Is the Christian Evangelist really prepared to submit the baptism question to the scholarship of the world?

The Christian Century, at the risk of being misunderstood and misquoted, makes bold to say that it is not prepared to submit the baptism question to scholarship. The baptism question is not a question for scholarship any longer. It is not to be solved by academic discussions. Lexicons have nothing to do with it. It is not a question in Greek, but in plain English. It is not a problem in linguistics, but in love. It is not a question for scholars, but for Christians. The head cannot solve it, but the heart can.

The secret of the solution of this controversy is with the plain man as truly as with the scholar. The deadlock in scholarship and ecclesiastical practice can be broken only by lifting the subject of baptism out of the realm of dogma on to the level of grace.

When the unity of the church is accomplished, when the baptism problem is settled, it will be seen that its settlement was not effected by a triumph of one party of scholars over another, but by a triumph of the spirit of God in the whole church. The settlement of the baptism controversy will be a religious achievement arising out of a profound passion for unity quickening the entire communion of saints, not simply an intellectual episode participated in by a few experts.

In that day it will seem absurd that Christian unity should have been delayed until all could agree on the dogma of immersion. For it will have been made clear that the first thing, the basic thing, is the unity of the spirit, and with that, love can find a way to solve all things.

The editors of The Christian Century acknowledge with appreciation the many remembrances and greetings which have come to them during the past two or three weeks. It would be a pleasure to make personal response to these messages, if it were possible. But we wish our friends to know how much we appreciate their tokens of good will. It makes it easier to perform the services which belong to an editor's work.

Professor T. M. Iden, of the State Normal School at Emporia, Kansas, is the leader of a large class of young men called "The Upper Room." He sends out annually a letter to the members of this class, both present and past. His Christmas letter of this year is a strong, earnest, loving message to this very large company of young men who have passed through his care and whom he has the right to call his "sons." They may well count themselves happy in the fellowship of so choice and consecrated a spirit as Professor Iden.

Chicago Men in Keen Expectation

If the Brotherhood Team-work campaign which began last week in Buffalo awakens as much interest in the other thirty-five cities which the tour is to embrace, as it has already aroused among Chicago men, both lay and ministerial, that "platform of specialists" in missions and benevolence will have a good hearing of the substantial leaders of our churches from start to finish. It is a matter of great difficulty to get the rank and file of laymen in this great city to turn out to a function down town on a week night. This idea of presenting all the great enterprises of the church at a single sitting and by specialists in each department has gripped the imaginations of the leaders of the business men's association and they are now engaged in passing on to the last man in our circle of churches the expectancy they already feel. Additional interest attaches to the Chicago banquet for January 19, on account of the hope that Mr. R. A. Long, president of the Brotherhood, will accept the invitation of Chicago men and be present. The influence of Mr. Long's example of generosity in giving money to Christian work has already been felt among Chicago business men, as it has been also in all the cities of the land. There will be a hearty reception for him if he comes. Where the dinner will be given has not yet been determined. The plans in detail will be duly announced.

Churchmen Calling for Church Leaders

Repetition of the program of last year's Education Day, the third Sunday in January, is announced by the leaders of the Brotherhood. It will be remembered that last January Brotherhood auspices were given to an organized appeal for volunteers for the ministry here at home and on the foreign field. As a result, fifty-four young men and women responded. Three hundred ministers preached on the theme of "The Ministry" and in many congregations special Brotherhood programs were carried out, with the church men themselves making the call for volunteers. With this precedent, this year's observance should be even more effective. The Brotherhood secretary hopes for one thousand sermons this year and two hundred volunteers. This is a conservative expectation, in view of the wider publicity given the movement. It shows the soundness of our church organism when the business men themselves take up the problem of supplying the church with leaders. It dignifies the ministry in the eyes of young men and boys when they hear the earnest words of their fathers asking for volunteers. There should be no pressure, no artificial stimulus, but an earnest, intelligent utterance of the deep need of the world for teachers of Christ's gospel, of Christ's own call, and of the dignity of serving him and fellowmen. Young men whom God calls by endowing them with talents for this work will heed such a statement.

Temperance Notes.

The Provident Savings Life Assurance Society has issued a bulletin to its policy holders warning them of the dangers of alcohol and nostrums.

The brewers offered one man \$50,000 for his influence in helping to kill the county option law in the last Indiana legislature, and when it was refused, offered two senators the same amount apiece if they would vote so as to give them the majority.

The Appellate Court of Indiana has decided that a saloonkeeper is guilty of a breach of law and responsible for consequences if he sells a drink to an intoxicated man.

"The average saloon is the most disreputable place in the community; it is a bureau of information on vice; it is the first place

one would enter to inquire for a gambling hell or a disorderly house. It is likewise the first place visited by the officers of the law when they are looking for a criminal, and the first place closed in case of a riot or disturbance."—W. J. Bryan.

Lessons From Life's Failures

Is failure an element of success? It depends on what is meant by success and failure. If the best life is that which is growing out of narrowness and selfishness, then failure is essential to success. The honest worker is continually finding that he is falling short of what he ought to accomplish because his plans are not big enough. His sense of shortcoming causes him to change his plans to suit the facts of life. The more zealous he is in putting his theories into practice, the more often will he be compelled to admit failure. We may live in dreamland and be satisfied with all our dream work. In the world of fact we meet defeat.

The worst failure is doing nothing. You cannot learn much by loafing. Mind or body must be active. Those ultra-pious souls that will have nothing to do with the world of business and politics are incapable of acquiring the culture that comes from judging conscientiously the actions of men and the events of history. Any church that disconnects itself with the affairs of the present is confirmed in its errors by the indifference of the world to its apocalyptic message. The fact that its call to men to leave the world and join with it in holy contemplation is accepted as evidence that the world is hopelessly bad and fit only for to be cast into the unquenchable fire of Gehenna.

Remorse seems to be absent from the experience of the hog. This signifies that the hog has no thought of spiritual growth. It is a sound opinion of the average man that he who never repents is lacking in healthy moral sentiment. "The worst sin is to be conscious of no sin." The good man demands much of himself. He looks into the future and sees the City of God and he is ambitious to do all that he can do in order to build this city. He never lives up to the demands he makes on himself. He therefore has much to regret. But his regret does not appear in moodiness and self-flagellations. Repentance shows itself in definite contributions to spiritual progress. The man who regrets his sins and errors places himself at the service of humanity for the purpose of repairing as far as possible any damage he may have done and of having a share in the redemption of man.

The failure of the reformer may be an element in his larger success. It will be if he chooses to have it so. He usually attacks some specific abuse. He may arouse the conscience of a city or state and secure legislation against the abuse. Then he discovers that legislation does not cure the diseases of society. If he is a wise man and is willing to study causes, he soon learns that a particular abuse is not a simple thing standing out from all the habits and conditions of living. Why do the Chinese use opium? The miserable conditions imposed by poverty and ignorance afford the explanation. The Chinese government has done well in that it has undertaken to abolish the opium traffic, but it will discover that the evil against which it is fighting is only partially manifested in the use of opium. The abolition of the drink traffic is bound up with the fight against disease, bad cooking, bad housing, and low moral ideals.

It is generally understood that the country and village churches are lacking in power. There are, of course, many churches that have the respect of their communities and are leading the forces of righteousness. But in the average community nobody is much concerned about the deliverances of the church. What is wrong? Is the gospel out of date? Is the devil in control of the world, and is it therefore foolish to expect the church to speak with any sort of moral authority to the average man? Or is the explanation to be sought in the disposition of the church to fight over old battles in which the present age has no interest? If the last suggestion is the true one, it is fortunate for the church that men are honest enough not to show for it a reverence which they do not feel. The church has thus a forcible reminder of the necessity of preaching the gospel in terms of the present. In days gone by, the wars of sect against sect kept up interest in the churches. The partisan preacher drew a crowd. Now he does not. The best people have no use for him. They are asking that the preacher be large enough to appreciate all the spiritual needs of men and that he shall display courage and wisdom in the support of every worthy effort in behalf of physical, mental, and spiritual improvement.

A Man of the Hour

Mr. Lloyd George, British Parliamentary Leader, Tells Mr. Harold Begbie, the Noted Author, Why He Is Not a Conservative or a Socialist, But a Liberal

The three commanding figures on the Liberal side of the British elections are Premier Asquith, Lloyd George and Winston Churchill. To the two last named is due much of the success of the party in power in saving the day. For such campaigners have not been seen in Great Britain since the days when the great Gladstone carried his audiences by storm. In some respects Churchill is another Chatham. Lloyd George, who holds the position of Chancellor of the Exchequer in the Liberal Cabinet, is described, and his principles set forth in the interview which follows. It is from the pen of Harold Begbie and appeared in the British Weekly.

'His Rise From Poverty.

Lloyd George sprang from the people, all the impressionable years of his life colored by the drab of poverty and the grey of struggle, his position in the world at this present moment the financier of the greatest empire in the world. From the earliest years of childhood he knew little of life except its grim struggle for existence. Providence ordained that his boyhood should be influenced by the tragedy of a fatherless home, the constant presence of poverty, the interference of an alien ecclesiasticism, and a landlordism which occupy the beautiful surroundings of his native land only to deprive other people of its peaceful enjoyment. And today this little Welsh boy, who suffered and struggled and questioned and conquered, is the responsible minister of the finances of the greatest commercial empire known to history.

Execrated and Adored.

Execrated by one-half of England, adored by the other half, the troubled future of the nation before him, the bitter memory of his childhood behind him—this man stands for Liberalism, and in him more than in any politician of the present generation the people of England hear the voice of their inarticulate desires and behold visualized the spirit of their dreams. Is it not worth your while to consider what he has to say, to forget all the vile abuse of him to which you have ever listened, and patiently, seriously, dispassionately to reflect upon his place and his meaning in this great commonwealth of England?

"Nothing in Englishmen, Englishmen with their sense of fairness and justice," said to me a French lady who understands English politics, "nothing strikes me so much as the bitterness of their intolerance towards Mr. Lloyd George. They will not even hear what he has to say. I cannot understand it. It is so unlike Englishmen."

The Why and What of It.

What is it that this man of undoubted genius and unquestioned shrewdness, who has suffered so much and who has traveled so far, has to say on these questions? Why is he not a Conservative, why is he not a Socialist, and why is he a Liberal?

"I am not a Conservative," he said to me, "because the attitude of Conservatism to the business of life is one which seems to me impossible of useful service to humanity. Let us, for the sake of the argument, suppose that society is divided into fifths, and let us say that two-fifths are prosperous, and three-fifths are in varying conditions of poverty. Conservatism admits the problem; Conservatism is anxious to do things; Conservatism has its proposals and visions just as Liberalism has them. But Conservatism regards the

problem from the position of the two-fifths. Standing where all is well, surrounded by all that is strong, breathing the air of all that is satisfying and pleasant, Conservatism says, 'What can we do for these three-fifths?' and every conclusion it reaches is determined, absolutely determined, by its first and fundamental postulate that things, as they exist for it, are good and wise, and not to be disturbed.

Outlook of Liberalism.

"Liberalism regards the same problem as Conservatism, but the perspective is different. From the wide misery and ugly destitution, from the bitter suffering and the dangerous injustice of the three-fifths, Liberalism looks upon the conditions of life, and seeks to discover where it is they err, where it is they can be safely and radically changed. To the Conservative these conditions of life are good. To the Liberal they are bad. Conditions of life which provide so much happiness and joy for our two-fifths, regarded from the situation of those two-fifths, must seem good. But these same conditions which produce so vast a sea of wretchedness, misery, and most atrocious deprivation, regarded from the situation of the three-fifths, seem wholly bad.

A Policy of Distrust and Suspicion.

"Conservatism is a policy of distrust and suspicion. It distrusts democracy, it suspects foreign nations, it is always in a condition of alarm. Nothing is safe for it; nothing is secure. It trembles at every reform, fearing where it will lead. It has no goal. It has no vision. It is hampered by the dread of what it has to lose. I am not a conservative because my soul rebels against leaving things as they are, because my reason tells me it is dangerous to leave them as they are, and because everything I have learned from life persuades me that you cannot see the whole problem of existence as it truly is from the vantage of the happy minority. You must not think of what you have to lose, but of what you mean to gain."

Why He Is Not a Socialist.

"And why," I asked, "are you not a Socialist?"

"I am not a Socialist," he replied, "because I have never yet seen a scheme of things formulated by Socialism which comes within the four corners of practicability. I want things done. I want dreams, but dreams that are realizable. I want aspiration and discontent, but they must be aspiration and discontent leading to a real paradise on a real earth, in which men can live here and now, and fulfill the destiny of the human race. I do not say that Socialism is a madness; I should distrust myself if I found the door of my mind closing against new ideas; but I say honestly and firmly that never yet have I seen a scheme of things promoted by Socialists which a practical man of affairs could adopt and bring into actual existence. That is why I am not a Socialist. I want to make life better and kinder and safer now, now at this moment; suffering is too close to me, misery is too near and insistent, injustice is too obvious and glaring, danger is too present—I cannot wait, I cannot work for the twenty-fifth century, I must work here and now; I must alter and adjust things as they are for the safety, honor and welfare of the century in which I live."

"And you think," I asked, "that they can be altered without violence and upheaval?"

"Of course, of course," he answered, smiling

with the security of a man who is master of his ideas.

Why He Is a Liberal.

"That brings us to the third question—Why are you a Liberal?"

He paused for a moment, and then, sitting forward in his chair, he said with slow emphasis: "The place of Liberalism in the world, the meaning of it, is moving in England more surely and certainly to the apprehension of reasonable men than in any other country. This is because British Liberalism is alive. And it is a good omen. As soon as a man is intellectually capable of standing outside the prejudices and traditions of a particular caste, as soon as he is able to stand superior to the pitiful snobbishness and miserable class ignorance, which do so much to disfigure our national life, he perceives, he must perceive, that Liberalism is the true force of evolution in politics. I am speaking of a live Liberalism. The old, sleepy, and half-conservative Liberalism is dead. Liberalism today is young, wide-awake, alert, and conscious of an ideal. It is capturing the imagination of the people.

Growth or Paralysis.

"What is this school of human thought which we call Liberalism? It is a conviction that life can be better, stronger, and worthier of humanity than it is at present; it is a conviction that great and most beneficent changes can be effected without revolution; it is a conviction that unless there is growth, steady and health-giving growth, you can have only one of two things in England—either paralysis or death. Anarchy threatens civilization with paralysis: Conservatism with death.

"But between these two extremes goes the sane and moderate man, the man who says boldly that things must move, and as boldly declares that a plunge over a precipice is not humanity's best route to the millennium.

Liberalism is Natural Growth.

"That is my definition—Liberalism is natural growth. It is humanity growing up.

"Let it be seen by all sane and upright men what Liberalism stands for, let it be grasped by the consciousness of the whole nation that Liberalism is the evolutionary principle in politics—and how peacefully, how easily, how uninterruptedly we shall pass from the present base and hideous condition of things to a destiny which, at any rate, will less offend the taste of the refined, less wound the conscience of the just, and less heavily and hopelessly degrade the poor.

"After all, the earth is very beautiful; life can be very good; there are thousands, millions of people who feel the joy of existence, and desire to live for ever and ever. Why should it not be possible for all men to feel something of this joy, to feel at least that life is not a curse, to feel that they do not want to tear up the documents of humanity and begin again? It is possible. Liberalism affirms it; and the spirit of Liberalism is optimism.

The Spectre that Became an Angel.

"How simply, and with what imperceptible disturbance of the social order have we introduced old-age pensions! By this act of justice we have sweetened the bitterest thoughts of the poor and lightened the darkest hours of their existence. That which they most dreaded—old age—is now an anticipation of honorable ease. The workhouse has become the chimney corner. The spectre has become an angel.

"We shall soon rob of its terror another spectre in the path of the poor. In the life of every workman is the constant apprehension that over-production or depression in some foreign country may temporarily arrest his employment. He is never sure of his bread. He can never be certain of his existence. Well, without violence or upheaval, we shall remedy this evil. The frightful injustice of enforced idleness will no longer be punished with the menace of starvation. A man, willing to work and anxious to work, will never more have to sell up his home; a man stricken down by illness will never more have to endure the torture of knowing that his wife and

children starve while he wrestles with death. Liberalism says that it can provide a remedy. Without violence, without ruin, without cataclysm. Is it not wise, as well as righteous, to do these things which ensure stability and cut the ground away from a mad anarchy? Can you expect a patient democracy, a loyal and peaceful democracy, if these things are left undone?

"Believe me, no community is safe where Liberalism is a dead thing, where the unhappy multitudes have to choose between a temporizing Conservatism and a heaven-promising Socialism."

BETWEEN THE DEVIL AND THE DEEP SEA

A Thoughtful Study Using Some Very Plain Words

BY CHARLES M. SHARPE

Anyone who has given much thought to the situation of the unfortunate individual in this difficult predicament, must have felt a degree of sympathy and commiseration for him. His experience strikes one as something abnormal and fortuitous. As long as the devil was conceived as an independent and powerful personality external both to God and to man it was difficult to make a real place in theology for a doctrine of the positive nature of human sin. Have we not all wrestled with the difficulty? Have we not deemed the devil a sort of supernumerary in the company of actors treading the boards of this world stage? Have we not wondered that Omnipotence did not throttle the black villain in the very first act? As a matter of fact, the doctrine of the devil in its usual form has always been a bar to the understanding of the sovereignty of God in the moral universe and to the perception of the real nature of moral development in man. Any adequate or helpful doctrine of Satan must exhibit his actual and necessary function in relation to the progressive spiritual life.

Defining the Devil

Let us define the devil provisionally as the permanent possibility and continuous actuality of human cussedness. So conceived it would not be possible, upon the basis of facts of human history, to deny his existence. At the same time there would not be excluded the hope that future facts will give increasing confidence to those who labor in the faith of his ultimate extinction.

The definition, however, needs some explanation in the interest of clearness. The technical term, "cussedness" will be best understood in contrast with its positive opposite notion, "blessedness." Blessedness is that condition of a spiritual being wherein it progressively realizes its nature through the free, full and harmonious exercise of all its distinctive powers. Cussedness, then, is that state of such a spiritual being wherein it frustrates the end and aim of its nature by a conscious and deliberate inversion of moral and spiritual values, thus introducing discord into life and putting a stop to spiritual development. This perversity described as an inversion of values is not to be regarded as an error of judgment, merely; it is a wrong direction of will—a course of action which the moral judgment condemns until the accusing tongue of conscience lies silent in the grave.

Cussedness, therefore, stated otherwise, is a persistent falling below the standard a man sets for himself in the highest court of his judicial system. It is a taking of the backward track over which the race has moved from penumbral Simeonism toward the heaven-kissing hills of the human best. The devil can be abolished only when this back-trackness in humanity is wholly cured. Then, although the devil may live on in some limbo

region, men will no longer have a positive belief in his existence since they will be lacking all positive evidence of it. A quiescent devil will be no devil at all. *

What is the Deep Sea?

The nature of this view will further appear when we have developed the suggestion that lies in the other term of our title. If the devil represents the permanent possibility and continuous actuality of human cussedness, then we may take the "deep sea" to mean the permanent possibility and continuous actuality of human blessedness, the essential notion of which is spiritual self-realization through exercise and progress. Human nature is not static, but dynamic. When anyone stops working and stops growing he gives new lease of life to the devil. Satan not only finds work for idle hands and brains, but he actually participates in the doing of it. To develop the human best there is the necessity of the struggle, the battle, the breasting of the billows upon the deep sea. It is in this faith our robust Christian poet sings,

"Then welcome each rebuff,

That turns earth's smoothness rough,
Each sting that bids nor sit nor stand but
go!"

The spirit of life sits as a refiner and purifier of silver and gold above the process of human development. Moral man is not like "native ore" but,

"Like iron dug from central gloom,
And heated hot with burning fears,
And dipped in hissing baths of tears,
And battered with the shocks of doom
To shape and use."

To be between the devil and the deep sea is therefore the normal and inevitable position of every human soul at innumerable junctures of the total life experience. The open sea is ever calling to the brave adventurous spirit and filling him with intimations of new continents of truth and reality yet to be explored—of new treasures of moral and spiritual experience to be won—new Argosies to be freighted homeward to some far distant haven. But over against this call of the open sea there ever sound the soul-dissolving strains of the devil choir upon the sheltered beaches of the past. The sirens of Use and Want weave their magic spells. 'Tis so much easier to be conformed to this age than to be transformed by the renewal of the mind. It is so much easier to maintain psychological comfort by the defense of that whereunto one has attained, than to press onward toward the goal of the upward calling in Christ Jesus. It is easier to meet the expectation of men than to listen to the voice of God and absolve one's self before the bar of his own conscience.

Specifically, there are numberless situations in which men and women stand between the devil and the deep sea. To choose the

path of least resistance is usually to go to the devil. To take the hard way of sacrifice and self-denial is to ascend to the Father. For us as well as for Jesus Christ it is the "way of the cross" that leads home.

Devil Suggests Two Alternatives

Have we been given to see and to know some deeper, more vital aspect of truth than our fellows have discovered? Do we see how little they care for anything better than they have? Do we understand how thankless and how difficult is the task of introducing new and higher values to the self-satisfied; and especially when the new must of necessity supersede or modify that which is already accepted. All this Jesus understood and such a situation constituted the essence of his great temptation. The devil usually suggests two alternatives either of which is easy of acceptance. Upon the one hand we may keep silence and for the sake of ease and comfort bear no witness to the truth God has given us to see. Upon the other hand we may depart from the region of unfriendliness and indifference. We may seek the society of those of like mind and heart. There we may, in the circle of elect spirits, without labor, suffering or discomfort, mutually enjoy the "vision splendid" without the irksome necessity of a tedious pedagogy upon behalf of ordinary folk.

Countless men in the various religious bodies of Christendom today are between the devil and the deep sea, on account of the *theologicum odium* epidemic and the peculiar sort of controversy so prevalent. It is much easier to maintain an excessive circumspection with reference to one's utterances upon the burning problems of religious thought and practice, than to find a way of expressing conviction alike removed from blatant sensationalism, upon the one hand and timid, hesitant pusillanimity upon the other. There is such a way and let him that seeks it ponder the wisdom of our Master in his saying: "I am not come to destroy but to fulfill." It will simplify our task greatly when once we can understand that there is no progress without *continuity*. Yet even so, let no man dream that such a course of loyalty and moderation will insure him ease or comfort in Zion. Let him not doubt the justice of the Universe if the multitude of those that believe are not able to hear his voice or understand his speech. Let him not despair if not called to head the councils of his people or operate the ecclesiastical machinery. Let him, for the privilege of prophesying, be willing to pay the prophet's usual fee. He can be sure ultimately of a good serviceable sepulchre. Let him take comfort in the assurance that he is furnishing power which shall be at the disposal of future engineers.

Disobedient to the Vision

As it is for the individual, so is it for a church or community with given aims and ideals. A Christian people that has been given to see the vision of a united Christendom under the banner of the personal Christ and with a simple doctrinal basis of faith in Jesus as Lord stands today between the devil and the deep sea. The devil says, "Be a sect and inherit vast dominion. In your quest for a method of bringing about the union of the people of God you have hit upon a plea of great simplicity and power. The rank and file of the common people hear you gladly. You can take the world with this plea. All you have to do is to preach it and refuse to abate or modify it in any particular. In fact you have discovered the divine plan and you have no right to modify it. All you hold is involved in your central doctrine of the Lordship of Jesus. The fathers made no mistakes. The question concerning the basis of union is closed."

The other alternative would be to say that the union of the Christian people is impossible and that the Disciples of Christ have no

mission, and hence no reason for the maintenance of a separate body. A truly prophetic people, however, will refuse to take either of these alternatives. It will cherish the heavenly vision. It will follow the gleam. It will at the same time re-study its program to see whether indeed it has the *stuff* of which the dream shall be *made*. It will, with searching and painful inquiry, seek to know whether indeed its exact program is a faithful reflection of the purpose of Christ and of God for the Christian ages, or whether after it has not (as so many other movements) mistaken temporary useful forms for permanently authoritative truths. It will refuse to settle down to dogmatic slumber, while the

great world life goes rushing past and its life purpose remains unrealized. No! this people will remain awake and will abide upon the deep sea of toil and struggle to which its mission calls it. We are upon the deep sea, and let us not be too much in haste to make the landing. Above all let us trust God and be of good courage. "O friend, never strike sail to a fear. Come bravely into port or sail with God the seas." Let no one think that upon the deep sea of human struggle and of quest there is no guidance. Though viewless oft amid the darkness and the storm the pilot ne'er deserts his post and "we shall meet our pilot face to face when we have crossed the bar."

have done me good."

Makes Him Feel Better.

How do you think a minister feels who gets a letter like that on Monday morning? It makes him feel good enough so that I would be willing to pay the postage on every such letter that the readers of this article will mail to their pastors from this time on for some time to come.

That Error

Evidently an error has been committed. But who did it is an open question. The "disposition" of the Disciples to "pitch into" other folks may be too often manifest, but it is only because of their zeal for "the truth." However, they appreciate the wisdom of hesitation on the part of those who have tried "without success to fairly meet their advances, to invite a renewal or continuance of the conflict. It is commendable wisdom not to "monkey with a buzz saw," but that does not prove that a buzz saw is not a good thing if rightly used. There is a wise reason for the better way in this case than "hesitation" because of the alleged unfairness" whether real or imaginary. Charity thinketh no evil and is not easily provoked, and we are enjoined to overcome evil with good. The Topeka convention afforded an excellent opportunity for Dr. Barrett to illustrate this Christian precept. We regret that he failed to improve it. But in fact was there any misrepresentatio. in saying that James O'Kelly was one of the leading spirits in the movement for the oneness of believers in Christ under the approved name, Christian or Disciples, and the divine rule of faith and practice contained in the New Testament? To deny him this honor is unjust to the memory of a great and good man.

Our movement has a right to claim all the servants of God as belonging to the whole Christian church. We glory not in men but all are ours who belong to Christ, for we and they "are Christ's and Christ is God's." We recognize the eminent services of all who, though widely separated, but under the common impulse of the Holy Spirit, plead for the word of God as against human needs and the worthy name of Christ as against all divisive denominational names.

When our good Dr. Barrett takes in the all-embracing sweep of our movement and enters into the larger vision and catholic spirit of it, he will not notice any seeming "unfairness," but will find great joy in the generous recognition of the faithful labors of all men of God, whether or not they have sect affiliation with "the Christian church as represented by the Herald of Gospel Liberty."

If an error has been committed, it is not by the Disciples in this instance.

Indianapolis, Ind. W. L. HAYDEN.

The Spare Moments

Many a man who is busily engaged most of the day practicing his profession finds pleasure in evening off hours in doing this or the other piece of carpentry, repair work, or tillage, to which he can give only intermittent attention, and whose completion, therefore, lags from day to day. But by taking now an hour and again a half-hour at the task, it is at last accomplished. Much of the pleasure in perfecting the work has come from the utilization of odds and ends of time and energy. The labor was expended a little at a time.

We often do more good by our sympathy than by our labors, and render the world a more lasting service by absence of jealousy, and recognition of merit, than we could ever render by straining efforts of personal ambition.—Frederick W. Farrar.

A PLEA FOR APPRECIATION

How Good People and Good Causes May Be Helped Very Easily.

BY WILLIAM E. BARTON.

Some years ago a man, who passed my study window every morning on his way to the suburban train, left his home five minutes earlier than was his custom, and stopped at my home for no other earthly purpose than to tell me that he loved me. I shall remember that call for a long time.

My dearly beloved layman, have you lately made that kind of call on your minister? He pays you pastoral calls whether he has any errand or not, just because he cares for you. Are you in the habit of calling on him just to tell him, in a word, that you care for him?

A True Story.

Once upon a time there was a minister, faithful and beloved. He died at his post, and in the very height of his success. The church he served hung his portrait in its parlor, and speaks his name with reverence. And his memory deserves it all.

But to my certain knowledge there were times when he hungered for such a word as people now say of him. I walked with him one Sunday night, when the day had been hard for both of us, and we were weary and fagged and not excessively cheerful, and he would have given a good deal that night for just one word of what is now said about him every time his name is mentioned.

Do not think I am saying anything harsh about his church. It was and is a good church. It has faithful men and good women. They loved him, and he knew it. He could not fail to know and appreciate their confidence and affection. Yet if you were to speak to some of these good people today, they would say, "Of course we loved him, and, of course, he knew it; yet there were times when we took his goodness for granted, and failed to let him know, or even to say to ourselves, how much we really cared for him."

They printed a volume of his sermons as a memorial; but he preached those sermons on Sunday evenings to very small audiences. They were on the Parables, and he worked hard over them, and hoped that the church would fill up to hear them.

People liked them well enough, but no one was enthusiastic over them till he died. And he preached them with a feeling of discouragement.

Talking About a Good-Church.

Remember, I am talking about a good church. They paid his salary promptly. They did all they promised him and more. They were kind to his widow and orphans after he died. Not one church in fifty would have done as much, and very few would have done more. Yet the ardor of their love they did not tell, nor did they ever really know it, till he was gone.

I am not saying anything about those good people which they would not say. Indeed, they have said it to me; for they know that

Hundreds of Letters.

Yes; I sat with his widow, and around her were piled three hundred letters, every one of them telling how good he was, and how much he was beloved. And she read them, and was comforted by them. Yet she wept afresh as she saw them piled up about her, and she said, "Oh, my dear Fred! Why couldn't you have read some of these? Why couldn't you and I have read them together?"

Why not, indeed? None of his friends had learned to write until after his decease!

Remember again, I am talking of a good church. If during the life of that good man I had said to one of his people, "Are you sure that you appreciate your pastor? Do you really know how well he preaches, how carefully he prepares his sermons, how faithfully he studies, works, reads, visits, and does the good work of a pastor? Do you love him as you ought?" they would have answered me, "Certainly we love him, and he knows it." But if I were to ask them now they would say, "Yes, we loved him, and he knew it; but neither he or we knew how much. We ought to have discovered it sooner, and we ought to have told him oftener."

A Sensitive Man.

My dearly beloved layman, your pastor is a sensitive man. No man who is not sensitive can be a minister; and there are a thousand things in the ministry that make a man more sensitive. A successful pastor must be a man of sympathy, a man of feeling, a man with a soul that responds to warmth or chill. Perhaps he's unduly sensitive; I think most ministers are. And he lives on these three things—his faith in God, his joy in his work, and the appreciation of his people. Perhaps he is vain, though I hardly think so. Perhaps he is conceited, though I do not like to call it that. He certainly has a temperament that needs encouragement. Do you encourage him?

How many times during the year and nearing its end have you gone out of your way to say a helpful thing to him?

I had a letter a few weeks ago from a layman in my church who said something like this:

"It is not natural for me to go to a minister after the sermon and thank him, but I want to tell you that your recent sermons

Our Readers' Opinions

Liberty, Unity, Service

[In publishing the following article, it should be said that its value lies in the author's own opinions, rather than in his description of the position held by The Christian Century. In respect to the latter, we must say, in justice to ourselves, that Mr. Boren has not quite accurately apprehended us. This does not affect the importance of his own contribution to the discussion, however.—EDITORS.]

Some months ago I made a modest contribution to *The Christian Century* on "Our One Inconsistency," which has brought many words of commendation from all over the country. I have since followed the discussion of the subject with great interest. I do not find myself quite in agreement with the *Century's* position. If I understand it rightly, it would take the whole question out of the realm of dogmatic discussion, recognize the unimmersed as being as good Christians as others, and plead for the practice of immersion for the sake of union. The *Century* is not even concerned with the defensibility of the immersion dogma. It virtually admits the defensibility of the optionist position. But since all agree that immersion—if not a mere form—is baptism, let us for the sake of the weaker brethren who cannot conscientiously practice any thing else, waive our likes and dislikes, and agree to practice immersion. This is not different from our historic position, except that our fathers believed that immersion alone was defensible, and said to their religious neighbors, Even if you do not agree with us on this point you can at least agree that immersion is baptism. The *Century* says, Your position is probably as defensible as ours from a dogmatic standpoint, but ours furnishes a basis of union. If I have misstated the *Century's* position it is because I misunderstand it.

No one who knows the editors of *The Christian Century*, and the spirit of the paper can doubt the generous spirit which prompts this position; but it may look like begging to those who do not know the genuine passion for union which is in the hearts of the editors. It may look to them as if *The Christian Century* were saying, We can no longer defend our exclusive practice, but please accept it anyway. It might be said also that the optionist does not deny the right of the weaker brethren to be immersed, and is therefore a catholic position. It might be said, furthermore, that multitudes do not believe that immersion is the best form of baptism under all circumstances, and if the optionist position is scripturally defensible, it is the part of wisdom to allow the many to choose what they think best, as well as to allow the few to choose what they think is alone scriptural. They would feel that anything that infringes liberty hinders unity. And, since immersion can be forced on no one they do not think *The Christian Century's* plan would work.

As long as we believe that immersion alone is scriptural, we must insist on the right to be immersed; and, possibly, it might be best to exclude from our fellowship those who are not immersed, cherishing the hope—it looks like a forlorn hope—that Christendom will see things as we do, bye-and-bye. It still might be an open question as to whether we might not allow each to choose on his own responsibility how he shall be baptized.

The best way, however, it seems to me, is to frankly re-open the question as to the defensibility of the optionist position: viz., Does Scripture justify freedom of choice in practice? Since the great majority of Chris-

tians believe this; and since the majority of immersionists are open to conviction; the weaker brethren are almost a negligible quantity. This might require some discussion, but we need not be very dogmatic about it. Indeed it seems to be about the only position that can be held undogmatically.

Allow me to state my own position. First, if it is a dispute between the immersionist and the affusionist, hinging upon the meaning of a Greek word, considered as a law term, and to be interpreted with all the literalness and conciseness of legal terms, the immersionist has the best of the argument. It might be said, however, that no one defends an exclusive affusion dogma.

Second, if it is a dispute between the immersionist and the optionist, the Bible being treated as literature instead of law, religion as something vital rather than legal, baptism as essentially a spiritual act, the incidentals of religion finding their interpretation and value in the light of the whole spirit of Jesus' life and teaching, and liberty in outward form being found more in harmony with his practice and principles, then the optionists have the victory.

Third, if it is a dispute between the immersionist and affusionist from the standpoint of utility under all circumstances, the optionist position being conceded, the affusionists have the victory.

I believe that the optionist position is more in harmony with the best scholarship of the day, and with the modern ways of looking at things. I believe that it is more easily defensible, and therefore more catholic and less sectarian. Our very love for union ought to prompt us to re-open this question seriously and prayerfully.

The Christian Century over-estimates the strength of the conviction that immersion alone is baptism. If other conditions of union were fulfilled it would be a negligible quantity indeed that would be left out on account of conscientious scruples regarding immersion. Not one in a hundred of "our people" could give a reason for holding to immersion alone. They have not examined the question for themselves. They have a half-superstitious notion that it is safer to "let good enough alone." They feel that they are "on the safe side." Our practice does not rest on widespread, intelligent conviction. The majority of our people believe in the optionist position if they only dared to trust their own hearts and thoughts.

I am in agreement also with Mr. Todd rather than with *The Christian Century* as to the mission of the Baptists. It is not their business to defend immersion any more than it is ours. Their original watchword was liberty. But liberty too often means division. Liberty and unity ought to be inseparable; but they are too frequently divorced. Human nature is human nature in a Baptist as well as any one else. Liberty therefore came to mean, We will go off by ourselves and worship God as we please, and others can do the same. The Baptists have not made immersion necessary to salvation. They have not denied that the unimmersed were Christians. They felt that in a free country they had a right to worship God as seemed best to them, and were willing to let others do the same. Liberty became an end in itself. They lost the vision of unity. The very love of liberty meant to them division.

But unity has too often meant uniformity. It can mean nothing else unless linked with liberty. Luther could have had union by remaining in the Catholic fold; but he could not have liberty. Thomas Campbell had the true Baptist ideal of liberty and unity. His followers have frequently lost the vision of

liberty, and sought union in uniformity. We need the Baptist vision of liberty; he needs our vision of unity. Thomas Campbell had both. When we have both there will be no place for the exclusive practice of immersion in a united church.

But liberty and unity are but means to an end. We must add service and make a triple link. We want unity because a divided church cannot save the world, or meet the social issues. We want liberty because a uniform system does not meet the needs of all men. What we need is not uniformity of belief, or uniformity of custom, but unity of spirit and of effort.

Unity must first of all be spiritual. It can not be brought about by a mutual agreement. But if love is equal to the task which *The Christian Century* would place upon her, she is certainly equal to the task which the optionist position would involve. We must not quit thinking in order to unite. We need free inquiry and free discussion. A group of men without convictions can never make a united church. But when we are equal to the task of thinking, discussing, differing, and at the same time loving and working together, we can have union. Until then, I am not sure but division would be better than sterile uniformity.

Union will not come by any wholesale plan. Conventions and councils may create and educate opinion; but they cannot enforce decrees. Union is first of all a local problem. Some communities may be ripe for it now. In nine cases out of ten it is not between Disciples and Baptists, but between Disciples and Congregationalists that we may look hopefully for union, and in these cases just one thing stands in the way—the exclusive practice of immersion.

Vacaville, Cal. FRANK E. BOREN.

Mr. Hunter is Right

The societies of Christian Endeavor are crippled by the multiplicity of demands made upon them for money, and the spirit that gave them power is declining. They should hold to the main purpose; training in devotion, information in the Bible and other kindred matters, education in missions and in Christian service here on the earth. Their giving should be done through the church. Their education in missions should express itself in offerings through the church and in no other way.

Some years ago the Illinois society ceased to solicit the Endeavor societies for help in state missions, and it would never have been done except for the education of the young people even to a small degree in state missionary work. We wanted our young people to hear of the state cause at least once a year. But the impropriety of the course grew upon us and our convention in Chicago abolished the custom upon recommendation of our board.

To educate our young people in missions by means of their societies will enlarge their hearts and increase the good spirit within them; but to press upon them all kinds of calls, both general and special and from all quarters, and in increasing numbers is confusing and even aggravating, and it finally destroys the very thing that needs most to be propagated and cultivated.

There is no hope that the general societies will follow the good example of the Illinois society, but the Endeavorers can take the hint and govern themselves accordingly.

The Endeavor societies should give to but one purpose, as societies, and that is for the propagation of their work.

Bloomington, Ill. J. FRED JONES, Sec.

The Book World

CHRISTIANITY AND LABOR, by William Muir. The author of this volume has spent many years in a labor of love among the workingmen of Scotland and England. He speaks from a rich experience, a warm heart and with a large mind. He has delved deeply into a history of labor's condition and progress and depicts with philosophical insight the progress made in bringing the laborer up from slavery, through serfdom, to the status of an employe. But he has found more than a story of progress. He sets forth a theory accounting for that progress. He finds it to be the gradual unfolding of the principles of Christianity. Other facts are found also, but the soul of them all has been the fundamental principles of fraternity and the surpassing worth of an individual life as set forth by the founder of Christianity. This process cannot be traced on the surface always and thus the skeptical are found denying it. Dr. Muir digs deeply and deals with that spirit that flowed with increasing power down the centuries even though often hidden beneath the shortcomings of the church or even belied by its professions and its practice. He deals with the present day problem unflinchingly and calls the church, by her now patent historic mistakes, to take inventory of her present state and discover why it is that so few of the working class are found in her sanctuaries. The closing chapter is devoted to a plea with her to arise to her duty and find the spirit of her Lord in turning to the task of championing the cause of the working class. He finds the charge that the church is today an employers' organization in sympathy, if not in personnel, to be well taken. It would be interesting to know how many day laborers are on the active rolls of the Protestant churches of Chicago. How many of the churches are championing any fundamental betterment, such for instance, as the labor unions and social settlements are advocating? Yet whether by the church or otherwise, it is the spirit of Christ in true disciples that brings each step in the age-long toiling upward of the toiling masses. (New York: Hodder and Stoughton. Pages 316. \$1.50.)

THE LAND OF THE WHITE HELMET, by Edgar Allen Forbes. Africa is as old as civilization but its story is ever new. It has stood like an isolated and bewitched land while civilization has grown up near it. For 400 years various white peoples have gone to its shores with trade and colonies, but not until the past half century has the fire of civilization set to the real work of clearing her vast areas for permanent cultivation. Her age-long mystery, her death-dealing climates, her populous savagery and her fabulous riches have made her the Dark Continent and a land of mystery and many fears. Mr. Forbes writes about the peoples, but more especially the governments of the north and central portions of the continent. He compiles, not from books alone, but from a trip that extended from Tunis to the Congo around the coast, with many interior trips. He writes with an easy, reportorial style and a light vein of humor that makes one think he enjoyed a journey that must have been arduous enough. He is an American and makes full reckoning for our provincial ignorance of things African. He is a traveler, but he sees the good the missionaries are doing and does not hesitate to put their work in bold contrast with that of governments and traders though he cannot be said to see, or at least to tell us that he sees, the far-reaching and enlarging influence of the missionary propaganda as a civilizing agency. His declaration that America need

not and must not allow Liberia to become the prey of imperialistic designs is wholesome, and what we are doing for Santo Domingo he challenges us to do for the Black Republic. It is gratifying to know that the present administration will probably do something of that kind. He believes the black man can stand alone there and do very well if we will keep designing white hands off of him. The book is full of the personal element of travel and a traveler's adventures and is interesting reading. (New York: Fleming H. Revell & Co. 356 pages. 60 illustrations. \$1.50.)

GREAT ENGLISH NOVELISTS, by Holbrook Jackson. Eleven representative English writers appear in this volume, which is third in a series which Mr. Jackson is compiling. They range from Defoe to George Meredith, who, as the author says, represents the adulthood of the novel. The personal sketch of each writer is not so much of a biographical nature, as an interpretation of his life and its consequent relationship to his work in its main tendency and underlying idea. The aim of the book is to follow the evolutionary development of the novel, and these writers are chosen since each has contributed some especial phase in its growth. The style is clear and discriminating, while in no sense technical, and furnishes an interesting and helpful point of view to the average reader. (Philadelphia: George W. Jacobs and Company. Pp. 493. \$1.50.)

THE COMING PEOPLE, by Charles F. Dole. Here is the sixth edition of this splendidly optimistic little volume of that sane and charming writer, Dr. Dole. He has ministered personally to one congregation for well nigh a generation and to great multitudes for many years through his books, breathing the spirit of democracy, of faith in man and of undying confidence that righteousness will prevail though wrong is often enthroned. Thousands have read this volume in former editions, but tens of thousands ought yet to read it. The story of progress it tells makes the pessimist look sickly and the glow of hope it holds makes the cynic look contemptible. Besides it is charming in style and beautifully printed. (New York: Thos. Y. Crowell & Co. 200 pages. 60c.)

JIM HANDS, by Richard Washburn Child. In an unusual way the author has made Jim Hands the interlocutor of the story and while the happenings of the book are for the most part concerning the affairs of the other characters, they are all seen through the medium of Jim Hand's eyes. Mingled with his narrative are quaint bits of homely philosophy and humor, and like a real philosopher he tries to apply his thinking where his own affairs are concerned. Katherine, the daughter, about whose life the story hangs, is a sweet, lovable girl, who exhibits a rare amount of common sense, so that her romance finally reaches a happy solution. (New York: The Macmillan Company. Pp. 358. \$1.50.)

ANCIENT MYTHS IN MODERN POETS, by Helen A. Clarke. The great classic myths of the ancients are so interwoven with all literature, both prose and poetry, that unless one understands their underlying significance it is impossible to read intelligently. Miss Clarke, in a style free from technical learning in so far as it would confuse the average reader has given in this book a clear tracing of the Prometheus, Hyperion and Endymion myths and their use and development in

English poetry. Many quotations are interspersed throughout the text, and both the lovers of poetry and casual student will find enjoyment and education in its pages. (New York: Baker and Taylor Company. Pp. 350. \$2.00 net.)

FLAMSTEAD QUARRIES, by Mary E. Waller, bids fair to rival "Wood Carver of 'Lympus'", and justly deserves its popularity. From the appearance on the vaudeville stage of little Irish waif Aileen through the orphanage experience, and her quasi-adoption into a home in sharp contrast to her former surroundings, the beautiful inner character of the girl finally blossoms forth into fruition, through the many disappointments and heartaches. Underneath the comings and goings of the various characters is a strong picturing of the social life of today, with the sweet recompense of honest, useful work and the bitter price paid for the accumulation of wealth through commercial practices that are not thoroughly honest. The interest is sustained throughout the whole story, and one feels that he has been reading pages of real human history. (Boston: Little, Brown and Company. Pp. 493, \$1.50.)

SKETCHES FROM THE KAREN HILLS, by Alonzo Bunker. Dr. Bunker has been a missionary to Burmah for forty years. He was one of the pioneers and his adventures are thrilling. He has previously told the story of the Karen in a book entitled "Soo Thah, a Tale of the Karen." Few books of travel equal this one in fascination. It is full of the spirit of the wild, of the romance of the missionary life and the drama of missionary hardship and joy. The single chapter on "The Miracle of Senite" is worth the book and is inspiring in its picture of the old and the new under the transforming power of Christianity. The two pictures, of the old heathen and the new Christian village, give a contrast that is worth a volume of sermons on missions in its testimony to the transforming power of the missionary gospel. (New York: Fleming H. Revell & Co. 215 pages. \$1.00.)

FOUR HUNDRED STORIES, edited by Robert Rudd Whiting. "Breathes there a man with a soul so dead," who does not enjoy a good story? If there is, we would not advise him to invest in this collection, for there is a good laugh on every page. An index adds to the usefulness of the book for public speakers who wish to add a timely anecdote to an address. Some are new, some we have met before but are glad to renew their acquaintance. (New York: The Baker and Taylor Company. Pp. 255. \$1.00 net.)

THE IMPOSTOR, by John Reed Scott. Maryland in the time of royal governors is the scene of this story, which is a well drawn picture of the gay social life of that period. The plot of the story is woven around the stay in America of the "impostor," who has assumed the name of Sir Edward Parkington and who wins the heart of one of the belles of colonial days before disclosing his real identity. Illustrations in color by Clarence Underwood add to the attractiveness of the book. (Philadelphia: J. B. Lippincott. Pp. 330. \$1.50.)

PUBLICATIONS OF THE AMERICAN SOCIOLOGICAL SOCIETY, Vol. IV, 1909. This volume of the American Sociological Association publications contains the papers and proceedings of the fourth annual meeting of the society as held in New York last December. (Chicago: The University of Chicago Press, 217 pages, paper bound.)

Rainier of the Last Frontier

CHAPTER IX—continued

With a sigh Rainier realized that the whole transaction was now reduced to the solution of the hours.

The prisoners were led to the shade of a group of pepper trees and the Visayan soldiers scattered themselves near and far, some going in the direction of the beach, others squatting with their rifles in the vicinity of the Americans.

Among these latter was the giant Visayan, his dull, impassive face ever turned toward his charges.

Miss Carroll's hand touched Rainier's arm. "Thank you so much for your diplomacy, Mr. Rainier."

Her beautiful face was grave, unsmiling. Her eyes met his in a steady unashamed look of gratitude.

"I believe that I heard Fagan's name mentioned," she continued in an undertone, turning her face further from her nearest companion, Miss Royce. "Do you care to explain your plan?"

He gave her the situation in an undertone, but Miss Royce shared the information, pressing up against her companion's side with a sudden decided step.

"It will all come out right now. McBurney will not attempt a rescue, which would be fatal to us. If I had sent to the commander at Iloilo a whole company of soldiers would have been sent, they would of course be detected long before crossing the Strait and we would then be rushed back into the hills and held indefinitely."

"Then you have merely offered them money? Strange. The other gentlemen had promised them a much larger sum before you arrived."

Miss Royce had chimed in, her eyes upon their now acknowledged leader.

"I have worked with the natives in handling cargoes. They believe me to be a man of my word. They think that all Americans are not to be trusted." Rainier spoke with hesitation. "Justly or unjustly the Filipinos hate most of us with a perfect hatred. I suppose that their experience with Spain makes their distrust of us inevitable."

"But let us change the subject; ladies, you will be at home for dinner this evening, God willing. They were too poor to resist my offer."

Gradually silence reigned under the pepper trees, Carlisle fingering his wrist watch nervously. Sevier seated at Miss Royce's feet and speaking in monosyllables for her ear alone, the other physician and infantry man grouped with the two nurses, whom they had escorted into such fearful danger. Rainier and Miss Carroll were also silent, though leaning back against the same tree trunk, their eyes looking out over the field before them, both with the dread shadow of Fagan in their hearts.

Rainier never forgot just how that field looked, especially the wrecked picnic baskets scattered out near its center. He was in a mental purgatory. The weight of the party's safety had fallen on him. He had heard the distant chugging of the launch as Monte, quick to understand, had pulled away for Iloilo with Pedro and his message. He stared solemnly with scarce a change of eye-focus for an hour that seemed an aeon, his mind constantly circling the dread facts of the situation. Heaven help them if Fagan's dispatch should reach them first. Heaven help them if Mack failed to understand.

At the end of an hour and a half a stir was perceptible beyond the field. A pair of

BY
JOHN MARVIN DEAN
AUTHOR OF
"THE PROMOTION, ETC."
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natives signaled to their fellows, and a number of the insurgents shouldered their rifles clumsily and disappeared toward the beach.

"The launch is returning," whispered Miss Carroll, and received a nod from her companion.

A half hour more or intense strain followed. Carlisle's wrist watch showed four o'clock.

Then appeared the fluttering figure of a Visayan, running out of the catalpas and waving them toward the beach.

Anxious to be at the dividing of the spoil the native free booters sprang to their feet, the big Visayan shouted a command that aligned them rudely in the trail, and with bristling knives and rifles before and behind them the Americans passed across the field, down the winding path and soon emerged upon the beach below.

The launch was just swinging in at the side of the anchored tank boat and Pedro—blessed sight—was splashing ashore, carrying something that dragged his right shoulder down perceptibly.

The wild looking soldiers on the beach instantly lost all semblance of discipline and broke out over the gravel like children at play, their guns clattering against the stones as their raised the joyful cry of:

"Dinero, Dinero, Dinero."

At six o'clock a loquacious group of American nurses were safe on the Iloilo dock, having poured thanksgiving generously into the ear of a certain modest hero. Miss Royce alone, of the ladies, failed to fairly punish him with praise. Sevier alone of the whole party openly held aloof.

Rainier's face darkened in the midst of all his triumph as Miss Royce passed up the dock in company with Miss Carroll and Sevier. He tied up the launch, reported the whole affair by phone from the dock office to the commanding officer, and then after having been ordered by that excited and indignant gentleman to report as soon as possible in person, he called up McBurney and by good fortune located him at the Commissary.

"Mack, darling, where on earth did you get all that money?" The answer came cheerfully cracking back over the wire:

"Appropriated the reserve fund of the Army Young Men's Christian Association of the Department of the Visayans, and by that same token you are under contract to work out the sum of \$500 gold, or 1,000 pesos Mexican."

"Sure thing, I expect to make that good some way. I'm getting twice what I spend now and what's that? Resign my job? Got to do it? Well—I—should—say—not. You're crazy to suggest it. You're dippy in the dome, Mack. Quit fooling. I'm a stevedore and not a sky pilot. Well, see you later. I've got to go up to the C. O. now. He will be all stirred up about the affair and want to send soldiers out all over Kuimasas Island. Tell you details later. But say, Mack, you're a J. Pierpont Morgan and a Rockefeller rolled into one when it comes to helping a fellow in a panic."

When McBurney finally got the whole story of the ambuscade he evinced much interest. But not so much as Rainier showed when McBurney quietly remarked at the finish:

"Rainier, old boy, I am going to Manila to push our work up there along. Rigsby needs me up there. I'm going to leave my work in your charge here as I intimated over the phone. Now resign your cargo business and settle down to a job that's several times bigger than chief stevedore for the port of Iloilo—the job of helping men to be men and soldiers to be soldiers.

"Don't fail me. I picked you out for this three months ago. Your letters and dispatches have come at last, and money from the 'Seattle Spirit' to bind you in a contract for a year at a figure that dazzles me. But, brother beloved, don't go back on me now. Will you resign as chief stevedore of the Port of Iloilo at one hundred and fifty a month, break loose from the Seattle Spirit at a loss of goodness knows how much more a month, and ascend to the job of acting Army Secretary of Panay at a paltry one hundred a month?"

"Don't answer. Pray about it. For it's work that God must put you in if you are to do the work. Now in one week I'm going to get your decision."

CHAPTER X.

A New Task.

Mack had disappeared over the rim of the Jolo Sea, and Rainier began a new and solemn task with a fearful heart.

He had a shack to sleep in, the privileges of the Commissary, a large and well filled out canvass association headquarters, the loyal friendship of McBurney's friends and a semi-official position as a civilian chaplain. Really, he had nothing to rely upon in his religious and social work among the troops other than his own initiative and character.

He knew that he had to "make good," and the knowledge of the odds against him in his new consecration drove him to his knees and thus revived the heart-fires of his love to Christ. It was evident that an untried Christian layman, armed with a scanty equipment of Bibles, games, old magazines and similar stuff would make but little headway against the bino joints, the beer selling army canteens, the houses of ill fame, the gambling and the thousand demoralizing tendencies of tropical service, unless that Christian man had help from on high. With the counsels of McBurney in his mind, Rainier began habits of daily prayer and Bible study that were to mean worlds of character development to him.

Little by little, as he felt his way in his new but fascinating work of check-mating the devil in the Eighth Separate Brigade, he found his confidence increased, and he began reaching out in those tours that were to give him an influence over the soldiers of the Island such as no officer in the service was able to wield. It was mainly in the battle for Rod Garrison's soul and the relief of Mabalacat that the new secretary won his spurs and caused old General Hughes to bang his veteran fist on his office table in approval when the stories came to his ears.

(To be continued.)

Dost thou see a soul that has the image of God in him? Love him! Love him! say, This man must go to heaven some day. Do good to one another, and if any wrong you, pray to God to right you, and love the brotherhood.—John Bunyan.



Mr. Raisin's Story

"Just a moment, if you please!" cried a plump raisin, just in time to save himself from being popped into Teddie's mouth.

"Why!" exclaimed Teddie. "Did you speak, Mr. Raisin?"

"Yes," answered the raisin, sweetly. "I was going to tell you about my life if you could wait to listen."

"Oh, goodie!" cried Teddie. "I love to hear real stories! Where did you come from, and what makes you look so wrinkled and old? What for did you—"

"One question at a time if you please," begged Mr. Raisin, politely.

"Excuse me," said Teddie; "I most forgot!"

"I don't wonder at it," answered Mr. Raisin, "for there are so many curious things in the world."

"Yes, indeed!" agreed Teddie; "but I'll keep real still if you'll tell me all about your life."

"Thank you," answered plump Mr. Raisin, realizing what a compliment Teddie was paying him. "From the time I was a sweet baby blossom, and all through the greenness of my youth, I lived with my many little brothers and sisters, all in a bunch together on a beautiful grape-vine. For then I was a grape."

"Same's my mama was a Perkins before she was married," put in Teddie.

"The vine on which we grew had climbed to the top of a long trellis, so that we might be kissed each morning by the bright sunbeams, and refreshed each evening by the gentle dew, till we all grew rosy and sweet."

"It's nice to be up so high," said Teddie. "Cause you can see all around."

"Yes," answered the raisin; "and, as far as we could see, were more long trellises beautifully covered with graceful vines, all with great bunches of luscious grapes nestling among their leaves!"

"My!" How Teddie's eyes sparkled! "Wish I'd been you!" he exclaimed. "Think I could have eaten nearly a bushel!"

The plump Mr. Raisin seemed to smile; and Teddie, fearing it had not been quite polite to speak of eating up Mr. Raisin's friends, hastily murmured, "Scuse Me!"

"As soon as we began to turn from rosy red to a rich purple," continued Mr. Raisin—who had the sweetest disposition in the world—"men came in among us, and with sharp knives cut the stem, through which we received our food from the vine, half way off, and we were left hanging till we were quite wrinkled and felt very dry and thirsty."

"That was too bad!" cried sympathetic Teddie.

"Then the stem was cut quite off, and we were carefully gathered in great baskets and spread upon a broad platform, where some of us tried to enjoy a little waltzing, but found we were too old and stiff."

"Um," said Teddie, thoughtfully, "I've seen grapes spin and dance sometimes when you drop 'em, but I never saw a raisin try to waltz."

"It was when we were first poured on," explained Mr. Raisin. "Soon afterwards a man gave us all a bath in soda water!"

"I love soda to drink!" cried Teddie, smacking his lips.

"Then we were sprinkled with a little salt, and had a little oil put on us; and we were spread out on the platform."

"Sometimes the barber puts oil on my hair—hair oil!" exclaimed Teddie, running his hand through his curls.

"This was a different kind of oil," said Mr. Raisin; "and, after the sun had dried it into our skins, we were most carefully packed into boxes, lined with white paper, and shipped to America."

"Where from?" asked Teddie.

"From Spain."

"Oh, yes," said Teddie. "I know about Spain. That's where Queen Isabella lived and she was the queen, who sold her rings and scarf-pins and watches, you know, to buy Columbus his ship, so he could come over to America and discover this country for us."

"Yes. She pledged her jewels to raise the necessary money," said Mr. Raisin. "I've often heard it talked about. When we reached America, we were sold from large houses to smaller ones, till we came to live with the groceryman, of whom your mamma bought me with many brothers and sisters."—Selected.

The Whiner

BY HELEN TOMPKINS.

Long years ago I knew a girl, who was very fair of face.
She sang and danced, and played and laughed all day about the place.
And everybody loved her—this little girl I knew,
And called her for her merry ways, their little Betty Lou.

But one day things began to change, the little girl so gay
Forgot her cunning, merry ways—forgot just how to play.
She had a fretful crying spell—she did not try to sing,
But cried and cried—and cried and CRIED for every single thing.

And soon, oh, doleful to relate, she took another turn.
She would not sew, or pick up chips, or sweep or dust or churn.
She whined all day, and cried all night because she felt so bad,
Until the folks who'd loved her so were very, very sad.

She tried their patience sorely, this tiresome little maid,
Until at last her mother dear decided she would trade
The selfish child who would not mind, whose tears kept up a fog,
For a tiny, curly-haired, good-tempered little dog.

The trade was made and Betty Lou was sent away from town,
Where she could cry just all she liked, and fret and whine and frown.
And in her place the little dog spent all his time in play,
And yelped with glee and barked with joy the blessed, livelong day.

Twas very well till night came on, and Betty fell asleep.
She dreamed she was a little dog whom nobody would keep.

Because she yapped, and snarled and whined—a beastly tempered cur,
Until no one in all the world could care a straw for her.

She waked up in a panic then. "O, take me home!" she cried.

"It does not matter how I go—I'd sooner walk than ride!
I'm sorry that I whined so much—I'm sorry I was bad.

I want to see my mother dear—I know I've made her sad!"

They took her home—Miss Betty Lou—and put her in her bed.
And after that she minded every word her mother said.
They say she was a different girl—no matter what her pain,
She never quarreled, never cried, and never whined again.

—Christian Observer.

White Cats Often Deaf

"I have possessed white cats that could hear, but they have been the exception, and that applies as much to the short-haired pet of the fireside as to the aristocratic long hair of the show," says a writer in the Scotsman. "Moreover, I have observed that the white cats dullest of hearing are those with blue eyes. The cats with orange eyes which I have had could hear quite well, those having odd eyes—that is, one orange and one blue—could hear a little, but not well, and those having blue eyes were quite deaf, although all have come from the same litter."

"All kittens have blue eyes until they are about six weeks old, when the eyes change to their adult or permanent color. One peculiarity of deaf cats is that they seem to have an exaggerated sense of feeling in their feet pads. It is very difficult for a heavy walking animal such as man to approach a deaf cat from behind without giving it warning, and this I attribute to the extreme sensitiveness of the cat's feet, recording the slightest tremor of the ground and so to a certain extent taking the place of hearing. It is a belief held by some country people that white cats do not make good hunters, good mousers or rat catchers even if they do hear. I am inclined to think there is a foundation for this idea, and I would go further and say that dark colored cats make the best mouse and rat catchers because they hear best."

A PLAIN WOMAN.

She's a plain, uncultured woman.
She cannot philosophize:
Hegel, Schopenhauer, Darwin,
Have no value in her eyes,
For she darns her husband's socks.
And besides, she's orthodox,
So she plods along without 'em;
But she darns her husband's socks.

She is not a bit capricious,
Nor on female suffrage bent,
And her cooking is delicious
And her husband is content.
She is wholesome, happy, human,
Unbeguiling, unbeguiled:
Just a plain, uncultured woman;
But she has a little child.

—Walter S. Trumbull, in January Lippincott's.

The Daily Altar

An Aid to Private Devotion and Family Worship

SUNDAY, JANUARY 15.

Theme for the Day.—The Coming of Peace. **Scripture.**—These things have I spoken unto you, that in me ye may have peace. In the world ye have tribulation; but be of good cheer, I have overcome the world. John 16:33.

With eager heart and will on fire,
I fought to win my great desire
"Peace shall be mine," I said; but life
Grew bitter in the weary strife.

Broken at last, I bowed my head,
Forgetting all myself, and said
"Whatever comes, His will be done;"
And in that moment peace was won.
—Henry Van Dyke ("Peace").

Prayer.—With sincere gratitude for the blessings of life we begin this day, our loving Father. We desire Thy help in the work we have to do. There is much that falls to us in the program of our work which we can only do well as we have Thy presence. But most of all we crave the inward peace that shall give us strength and confidence. Help us to find it in the sanctuary this day, and may the inner shrine of our own hearts remain serene and holy amid all the unrest of life. We ask for Thy name's sake. Amen.

MONDAY, JANUARY 16.

Theme for the Day.—The Federation of the World.

Scripture.—Nation shall not lift up sword against nation, neither shall they learn war any more. Isa. 2:4.

The envy also of Ephraim shall depart; Ephraim shall not envy Judah, and Judah shall not vex Ephraim. Isa. 11:13.

Nation with nation, land with land,
Unarmed shall live as comrades free;
In every heart the brain shall throb
The pulse of one fraternity.
—John Addington Symonds ("These Things Shall Be").

Prayer.—Our Father, we have waited long for that peace of which the prophet dreamed. Men have learned all too slowly the lesson of Christian love. We believe in the good will of one man to another, but cannot quite trust one nation to keep covenant with its neighbors. Help us to take more seriously the great Christian ideal of peace, and to use all our influence against the spirit of war, however expressed. We ask in Jesus' name. Amen.

TUESDAY, JANUARY 17.

Theme for the Day.—The Inward Fire.

Scripture.—Then there is in my heart as it were a burning fire shut up in my bones. Jer. 20:9.

For as he thinketh within himself, so is he. Prov. 23:7.

At the inmost core of my being I am a burning fire
From thine own altar-flame kindled, in the
hour when souls aspire;
For know that men's prayers shall be an-
swered, and guard thy spirit's desire.
That which thou wouldst be thou must be,
that which thou shalt be thou art:
As the oak, astir in the acorn, the dull earth
rendeth apart,
Lo, thou, the seed of thy longing, that
breaketh and waketh the heart.
—Katharine Lee Bates ("The Ideal").

Prayer.—In the midst of all our unrest of spirit, we know, our Father, that the fashioning of life is in our own hearts. Within our own souls is the true altar fire. Our happiness and our troubles lie within us, and not in outward things. Teach us this great lesson, we beseech Thee, and save us from the weariness of purposeless living and from the folly of putting our happiness in that which cannot content us. We pray in our Redeemer's name. Amen.

WEDNESDAY, JANUARY 18.

Theme for the Day.—Life's Future Completion.

Scripture.—For the vision is yet for the appointed time, and it hasteth toward the end, and shall not lie; though it tarry, wait for it because it will surely come, it will not delay.—Hab. 2:3.

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.—Rom. 8:38, 39.

And I am old at last, ay, near the side
Of Jordan, but my longing has not died—
The longing for this blossom, strange and
new.

I know not what its shape or what its hue;
But know, across a grave-mound o'er the
stream,
Beyond Earth's winter and beyond Life's
dream,
This wonder-flower of my missed destiny
Grows toward my coming, keeps its bloom
for me.
—Louise Vickroy Boyd ("The Flower of Des-
tiny").

Prayer.—Our Father, we are not satisfied with the life we live. There are too many of our purposes that abide short of realization and too many of our hopes that seem to be frustrated. And yet we do not want to close our eyes to the promise of the future, nor sink into apathy and discontent. Awaken us, we pray Thee, to the full vision of life. We see only a very little of it yet. Strengthen us for what is yet to be, and make us worthy of it all. For Christ's sake. Amen.

THURSDAY, JANUARY 19.

Theme for the Day.—Corrected Vision.

Scripture.—If thou doest well, shalt thou not be accepted? and if thou doest not well, sin couchest at the door; and unto thee shall be its desire, but do thou rule over it.—Gen. 4:7.

Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day.

—Gen. 41:9.

"Thine the fault, not mine!" I cried,
Brooding bitterly,
And Fate looked grim and once again
Closed in and grappled me.

"Mine, not thine, the fault," I said,
Discerning verity,
And Fate arose and clasped my hand
And made a man of me.
—Harold S. Symmes ("Fate and I").

Prayer.—Our God, we have often blinded our eyes in self-pity and unwillingness to see our faults. We have charged our unhappiness to others, and even to Thee, O Lord, when sin lay at our own door. Give to us the humbler mind, and teach us that

in self-examination and confession of blame lies the secret of clearer vision and larger happiness. We pray in the name of our Lord. Amen.

FRIDAY, JANUARY 20.

Theme for the Day.—The Sympathy of Christ.

Scripture.—Now I, Paul, myself, entreat you by the meekness and gentleness of Christ.—2 Cor. 10:1.

And again a little while and ye shall see me.—John 16:16.

Ye shall be sorrowful but your sorrow shall be turned to joy.—John 16:20.

Christ came over the hills last night,
Came over the hills to me;
There were beauty and majesty in His face,
Yet meekly He wore with sorrowful grace,

The crown of Calvary.
Death and anguish grew dumb before Him;
The secret hid in the heart of pain
Sobbed itself into broken sorrow,
And made its mystery plain.
—Angelina W. Wray ("Interpreted").

Prayer.—We are inspired, our Father, with the sight of our Master, so full of majesty, and yet clothed in all the meekness and gentleness of perfect love. He has come to us with blessing when we were most in distress. His coming has brought us the joy of sympathy, and we have found in Him the calm and rest which our souls desire. May he not leave us comfortless. We pray in His name. Amen.

SATURDAY, JANUARY 21.

Theme for the Day.—Character and Destiny.

Scripture.—Keep thy heart with all diligence, for out of it are the issues of life.—Prov. 4:23.

He that is unrighteous, let him do unrighteousness still; and he that is filthy, let him be made filthy still; and he that is righteous, let him do righteousness still, and he that is holy, let him be made holy still.—Rev. 22:11.

I sent my soul through the invisible,
Some letter of that after life to spell;
And by-and-by my soul returned to me,
And answered, "I myself am heaven and
hell."
—Omar Khayyam ("The Rubaiyat").

Prayer.—We thank Thee, our loving Father, that Thou hast not left us un instructed regarding our power to fashion our lives here and hereafter. We would not deceive ourselves into the belief that heaven and hell are mere places of reward and punishment. Rather would we understand the deep law of being, that character determines our estate every day, and that our constant choices make up character. Our Master has told us that the kingdom of God is within us. Not less are our lives the seat of trouble and torment if given up to evil. Help us then to guard our souls, for Jesus' sake. Amen.

Neither can he that mindeth but his own business find much matter for envy. For envy is a gadding passion and walketh the streets, and doth not keep house.—Frances Bacon.

We are ready to condemn others for that which is as eminently faulty in ourselves. If one blind man rush upon another in the way, either complains of others' blindness, neither of his own.—Joseph Hall.

There is no greater sign of holiness
Than the rejoicing in another's good.
—George Herbert.

The Moral Leaders of Israel

BY PROFESSOR HERBERT L. WILLETT

Section IV. Moses and the Beginning of the Nation.

Text for Special Study, Deut. 1.

QUESTIONS.

1. What biblical books contain the narratives of the life of Moses?
2. How did the tradition that Moses was the author of the first five books of the Bible originate?
3. What are the four documents which for the basis of the Hexateuch?
4. What qualities did Moses gain as the result of his life in Midian?
5. What did he do on his return to Egypt?
6. Was it reasonable to demand the release of the Hebrews from their work in Egypt?
7. How do you explain the accounts of the plagues?
8. In which direction did the people travel on their departure from Egypt?
9. What occurred when they reached the waters on the eastern frontier?
10. What were some of the lessons taught Israel by the experience of the departure from Egypt?
11. Is it possible that the numbers of the Hebrews who left Egypt have been exaggerated in our records?
12. What significance has the wilderness period in the history of the nation?
13. What relation did Moses sustain to the development of law in Israel?
14. How long were the people in the wilderness?
15. At what place did they spend most of this time?
16. From what direction and through what districts did the people finally approach Canaan?
17. What led to Israel's possession of some of the region east of Jordan?
18. What proof is there that Moses was really a historical figure?
19. What new elements did Moses contribute to the religion of Israel?
20. Make a list of the important facts mentioned in Deuteronomy.

1. SOURCES FOR THE LIFE OF MOSES.

The story of the life and work of Moses is contained in the four books of Exodus, Leviticus, Numbers and Deuteronomy, which with Genesis compose what is usually known as the Pentateuch, and were by Jewish tradition held to be the "Five Books of Moses." The ultimate relation of these books to Joshua has led most modern scholars to recognize the first six, rather than the first five, as the members of one literary group, to which the name Hexateuch has been given. These books contain not only the various

bodies of legal institutes which came into being in the course of Hebrew history, but as well an account of the origins and antiquities of the nation, its worship, its political usages and its social arrangements. The fact that certain sections laid claim to Mosaic authorship (Ex. 17:14; 24:4), and that much of the law of Deuteronomy was couched in the form of a public address of Moses, and purported to have been written down by him, was the basis of the Jewish view that he had written the whole, not only of the laws, but of the five books in which they are contained. This view is unsupported by the facts, and is in direct contrast to the contents of the books themselves. Like the life of Jesus in the New Testament, the story of Moses' period is told in four different works, which are combined in the account given in the Hexateuch. These were (1) a prophetic record, written in the kingdom of Judah in the ninth century, B. C. (2) A prophetic record from the Northern Kingdom, a century later. (3) A work of priests and prophets of the seventh century, and (4), a priestly writing of the fifth century, B. C. These are called the Judean, the Ephraimitic, the Deuteronomic and the Priestly writings respectively. They have the same type of variations seen in the four Gospels, heightened of course by the considerable intervals separating them, and the growth of moral and religious ideals.

2. DEPARTURE FROM EGYPT.

(Ex. 4:1; 5:2.)

When Moses appeared again among the Hebrews in Egypt after his life in Midian he was mature in years and disciplined by the solitudes and hardships of the desert. He undertook at once to arouse his people to the need of a supreme attempt to escape from the oppression of their lot to the freedom of that wilderness with which he was so familiar. Moreover, he boldly demanded of the Pharaoh the release of the people. Possessed of some of the secrets of that thaumaturgy which the priesthood of Egypt was so well able to turn to its profit in works of magic, and emboldened by the justice of his plea, Moses did not hesitate to insist that the Hebrews should be allowed to depart from Egypt freely as they had come. This demand was powerfully aided by a series of disasters which befell the land at this time, and which Moses boldly claimed as the tokens of the wrath of Jehovah upon the oppressors of his people. It was once thought necessary to insist that the plagues were the direct and supernatural visitations

of divine indignation upon an offending land, and such undoubtedly was the view of the biblical writers who recounted the whole transaction in the light of Israel's later history, and were even at pains to give vividness to the narrative by such details and embellishments as took form in the oral transmission of tradition. But biblical scholars, the most reverent and even the most conservative, are now concerned to point out the correspondence between the events here described and the disasters to which that land has been more or less accustomed through the centuries, and to affirm that the significance of the experience consisted in the providential opportuneness of the plagues and the masterful use made of them by Moses. In the meantime preparations for departure had been made by the Hebrews, under the leader's energetic direction, and when all was in readiness they set out, to the number of some thousands, headed toward the eastern frontier of Egypt. It seems probable that the Gulf of Suez extended much further north than at present, in what was later known as the Gulf of Heroopolis, that may have reached as far as the Bitter Lakes. Perhaps this route was chosen to avoid the Egyptian forts further north, and as the easiest means of reaching the freedom of the desert. Here, however, they encountered a new danger between the waters that lay before them, and in the rear a detachment of Egyptian troops sent to bring them back. But seizing the moment when the waters were driven back by strong winds, Moses brought his people in safety across the shallows, while their pursuers were overwhelmed by the returning waves. So great an impression did these events make upon the minds of the people that they constituted the chief theme of song and story for centuries, and were elaborated with poetic and inventive skill as they were rehearsed through the generations (cf. Ex. 15). The more the exodus is studied, not merely as a series of wonders, but as the work of a great leader, rousing his people to undertake a difficult and dangerous enterprise, and inspiring them with a sense of loyalty to himself and the God of their fathers, the more impressive does it appear. It was the basis for instructions that were never wholly forgotten. The fact that Jehovah was their God, personal and concerned for their welfare; that he was powerful enough to safeguard his people and overthrow their enemies, and that he required of them obedience to his will, was the lesson of this great deliverance. To days very far down their history the nation knew their God as the "one who brought them out of the land of Egypt by a strong hand and with a stretched out arm" (Psalm 136:11, 12).

The Moral Leaders of Israel is a Sunday School course for Young People's and Adult Bible Classes. It will continue throughout the year 1911. The publishers of THE CHRISTIAN CENTURY will supply classes of six or more with weekly copies of the paper containing these lessons, at \$1 per year for each copy, or 30 cents per quarter. The class members will receive in addition to their Sunday-school lesson all the rich things provided every week in THE CHRISTIAN CENTURY. The papers distributed to the class on Sunday will contain the lesson for the following Sunday. Orders should be sent through the regular Sunday-school Treasurer if you wish to pay quarterly; or you may deal directly with the Publishers, enclosing remittance at the rate of \$1.00 per year for each copy ordered. Be sure and give name of teacher or class member to whom papers shall be sent for distribution.

3. THE SCHOOL OF THE DESERT.
(Ex. 15:22; 19:25; 31:18; 34:9; Num. 11:1; 14:45; 33:1-36.)

The route of the people on their way from Egypt is not easily traced. It is clear that Moses led them to Mount Sinai or Horeb, the scene of his own awakening to his mission, and the ancient shrine of Jehovah. But the location of Mount Sinai is one of the open questions of biblical geography. Was it southeast of Egypt, between the gulfs of Suez and Akaba, as tradition has affirmed, or was it further north, in the region of Edom? The answer is yet to be supplied. But at this mountain Moses was not far from his former desert-home, and the Midianite clans to which he was related. Of the numbers of the Hebrews at this time it is difficult to form an estimate. The figures given in our sources seem far to high. A few thousands is the utmost population that the scanty vegetation in the few fertile spots east of Egypt could sustain. But reports of numbers are easily enlarged in the oral repetition of experiences, as the Old Testament abundantly proves. However, it was in the desert that Israel became a nation. No doubt the clans that came out of Egypt were swelled by the addition of desert groups. But the miscellaneous multitude was welded together into some semblance of unity and self-consciousness during this period. There were many hard experiences. There were sufferings for lack of food and water. There were struggles with hostile tribes like Amalek. There were revolts and relapses from the national program, from the religion of Jehovah, and from the personal leadership of Moses. Even Aaron, the leader's brother, was reported to have yielded to popular clamor to make an image of Jehovah. But Moses went on with his work of giving the people a larger conception of their obligations and their opportunities. He taught them the simple institutes suitable for their condition. He inspired them with something of his own vision and enthusiasm. In fact nothing could more clearly prove the greatness of this man of God than the fact that his tall figure cast its shadow down the national history to its remotest limits; that he was regarded as the first and greatest of the prophets (Hos. 12:13), and that popular and approved tradition made him the giver of all the laws of Israel. Even statutes that took form centuries after his time, were assigned to him, and tradition attempted to describe their origin on specific occasions in the life of the ancient hero. What Moses' relation may have been even to the first of the three codes of law that successively served as the form of conduct in Israel we are unaware as yet. That the later laws, those of Deuteronomy and the Priest Code, could have been "Mosaic" only in a derived sense is evident. But this fact makes still more conspicuous the greatness of a leader who could so impress his personality on the youthful tribes that they never escaped from the spell of his name or the molding influence of his life. Whatever facts may lie behind those cherished traditions of mountain ascents, long periods of fasting, personal converse with God amid the splendors and terrors of storm clouds, and tablets graven with the divine finger, the title of "Moses the Lawgiver," will always seem appropriate and convincing, and this figure, so often set forth in marble or upon canvas, with the honored rays of light and the two stone slabs carved with the "Ten Words," will be the most august in the ranks of Old Testament heroes.

4. THE APPROACH TO CANAAN.
(Deut. 20:1; 25:18; 32:1-42; 33:37-49.)

A generation was passed by Israel on the desert. Most of this time was spent in the vicinity of Kadesh Barnea, some fifty miles

south of Beersheba. Canaan, the lofty territory between the Mediterranean and the Jordan, was the garden spot of all that region. For centuries the desert tribes had looked with envious eyes upon it, or rushed in to seize its undefended parts as occasion offered. Here the patriarchs had dwelt in earlier times, and here Israel believed its future possessions lay. But a deputation sent to investigate the character of the land and its people brought back a gloomy report. Canaan was desirable but too well defended for them to attempt. There was division of opinion regarding the matter. A premature attempt to invade the mountain region from the south resulted disastrously. But the years of desert life were not without value in preparing the tribes for the strenuous work ahead. They converted a horde of untrained serfs into a hardy, aggressive and eager nation. And in all of this preparation, both material and moral, the efforts of Moses are evident. The final movement which brought Israel to the border of Canaan was made not from the south, the more direct way, but by a round-about journey which ended from the southeast at the Jordan north of the Dead Sea. They avoided the territories of the kindred tribes of Edom and Moab, though they did not wholly escape the malice of these people, as the story of Balaam shows. But upon the Amorite districts east of the Jordan they threw themselves and succeeded in gaining possession of the entire region, including the strong cities of Heshbon and Edrei. In this excellent grazing country certain of the clans preferred to remain, leaving the rest of the host to attempt the more difficult occupation of the west Jordan land.

5. MOSES AS LEADER AND PROPHET.
(Deut. 1:3, 34.)

With the arrival of Israel on the east side of the Jordan, the career of their great leader came to an end. Moses had taken them in the estate of raw and enslaved clans, had encouraged them to attempt the career of a free people, had guided them through an experience which fitted them to become a nation, and then left them with his counsels still in their ears. He had asked nothing for himself. He made no effort to fix any succession of power in his family. But he gave them what was far more valuable, the imperishable influence of his life and teachings. The question is often asked whether Moses is to be regarded as a historical person, or only an imaginary figure, the embodiment of the ideals of early Israel. The answer is to be found in the fact that the life and leadership of Moses are absolutely required to account for the beginnings of the national life of Israel. Without him it would be impossible to explain the gathering of the scattered and spiritless Hebrews into such a host as presently made Canaan its own. But far more is Moses required to account for the ethical and religious possessions of Israel in that and succeeding generations. To be sure he did not give to Israel its religion. That, at least in a measure, it already possessed. Moses never claimed to be the revealer of a new faith. He constantly spoke of himself as the interpreter and friend of the God of Abraham, their ancestor. But he made clear certain new and impressive aspects of the religion of Jehovah. To him Deity was no mere abstraction. The God to be worshipped and preached was living, personal and deeply concerned in the welfare of his people. To Jehovah there was no distinction between the religious and the common things of life, for all conduct was conditioned by religious considerations. The religion of Israel, as it received the impress of Moses' personality, had no mythology, no sex dualism, no human sacrifices, and no degradation of womanhood as a rite. Its simplicity and purity were in notable contrast with the features of other

religions of that age. Much of this high ethical element in the faith of Israel may be justly credited to Moses. When therefore the writer of Deuteronomy in later years, looking back upon the checkered history of religion among his people wished to describe its most impressive and inspiring personality, he wrote these words, "There hath not arisen a prophet since in Israel like unto Moses, whom Jehovah knew face to face (Deut. 34:10). It is this man, at the close of his career, bidding farewell to the people he had led so long who speaks the message of Deuteronomy I, the passage that seems to sum up better than any other the work of his life. The book was written centuries later, but with the distinct object of making the life and message of the great prophet a living influence in an age that needed so much the revival of his ideals. And we may well believe that it was written in words, some of which had lingered long in the memories and traditions of the nation, and may well have come down from Moses himself. The effect of Deuteronomy as a restatement of the great themes of Moses' life, but applied to a new and urgent occasion, is one of the proofs of the vital character of the prophet's work. With that occasion and its issues a later section of this series of studies will deal.

* * *

FOLLOWING STUDIES.

The fifth section will introduce the Prophet Samuel, and the sixth will present the constructive features of his ministry. There will follow studies in the lives of Nathan, Abijah, and other prophets of the early monarchy.

* * *

TOPICS FOR SPECIAL STUDY, REPORTS OR PAPERS.

1. The biblical sources for the life of Moses.
2. The value of Moses' life in Midian as a preparation for his future work.
3. The plagues of Egypt, their character and effects.
4. The passage of the Red Sea; location and nature of the event.
5. The route of the exodus, and the location of Mt. Sinai.
6. Moses' relation to the growth of law in Israel.
7. The religion of Moses.

* * *

Literature. Wade, "Old Testament History;" H. P. Smith, "Old Testament History;" Kent, "History of the Hebrew People," Vol. 1; Ottley, "Short History of the Hebrews," "The Religion of Israel;" Paton, "The Early Religion of Israel." Articles on "Moses" in encyclopedias and Bible dictionaries.

A Child's Prayer

I've been so busy all the day,
And played so hard, I'm tired now,
Yet I my evening prayer must say,
So fold my hands, my head I bow.

My "Now I lay me" I have said,
And "God bless everybody," too,
But when I'm tucked up snug in bed,
And all alone, then listen, do,

Dear loving Lord, and bending near
To hear me when my prayer I pray,
Come closer, Lord, so close, to hear
The very words that I shall say:

Oh, when Night lets her curtain down,
And all is still, and shadows creep,
It grows so dark when I'm alone,
Stay near me 'till I fall asleep.
I. E. C.
West Point, N. Y.
—*The Churchman.*

Christian Endeavor Lesson

TOPIC JANUARY 22.

The Law of Prevailing Prayer. *Mk. 11:20-25.*

The true endeavorer is given much to prayer. He prays at his home, daily. He attends the mid-week prayer-meeting of the church. He attends his Christian Endeavor prayer-meetings on Sunday evening. He spends much time in silent petition. What is more important than that he should know the conditions of prevailing prayer. How pathetic that endeavorers, who pray so much, should constantly ask amiss. Yet this danger is great.

The man who would have his prayers prevail must have faith. He must have a profound conviction that God is. That he is an entity, a personality possessing a will. It is hard to imagine a man who believes as profoundly and sincerely in the reality of such a God as he believes in the existence of his neighbor that does not pray, especially if he believes that God is omnipotent and good. The reason that men do not pray is because they do not thus believe. They may have a foggy idea that there is some such a being as a God, but they do not have an unalterable conviction that He is good, that He provides for the welfare of His children, and that He will exercise His will in behalf of one who sends forth his soul's desire in petition. Our faith must have in it the trust of a child, if our prayers prevail.

Such a faith must also become the principle upon which our lives are lived. One of the delusions of our prayers is that it is a lip service. Such a service is worse than idleness. It is sounding brass and a clanging cymbal. What are words worth which do not come from the heart? And how can we say they come from the heart when we do not do as we say? The efforts of our lives must confirm the petitions framed into words. We must show our faith by our works. Faith, such as prevailing prayer depends upon comprehends both conviction and action. None can say that he has uttered a prayer who has not spent his strength and resources in trying to bring it about just as he has prayed. Thus the conditions of a prayer which will be granted a hearing at the court of Heaven reaches to the remotest deeds of our lives. It eliminates vicious pleasures, it puts the ban on idleness, it opens the way for spiritual enrichment and development, it leads the heroic soul to the faithful discharge of duty.

This faith will not be discouraged by overwhelming difficulties. Jesus saw in the withered fruit-tree a symbol of the Jewish nation which was drawing near to the end of its history with no fruit. As in his spiritual vision he discerned the will of God, he saw that people rise like a mountain in the path of the kingdom, but never a doubt, and if our faith is strong and steadfast there will be no question about the outcome in our undertaking. Every mountain of difficulty will be removed. Faith will triumph in the end. Does not the history of Christianity justify the conviction of our Lord's statement? So will unborn generations see our prayers of faith realized.

But in all this struggle and prayer there must be no room for the vindictive spirit. No matter how unreasonable may be the opposition, there must always accompany the spirit of, "Father, forgive them, for they know not what they do." Jesus thus prayed for the Jews, nor can we do less for those who oppose the progress of the kingdom in our day. If we would have our prayer heard, it must be voiced in faith believing, confirmed with deeds done, and breathed upon by the spirit of forgiveness and service.

The steps of faith

Fall on the seeming void, and find
The rock beneath. —Whittier.

Illinois Department

State Office, 303 Pierik Building, Springfield

THE CHRISTIAN CENTURY is a national religious paper published by the Disciples of Christ in the interests of Christian unity and the Kingdom of God. While its circulation is nation-wide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of **THE CHRISTIAN CENTURY** maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 303 Pierik Building, Springfield. All business communications should be addressed to the Chicago office.

George L. Snively is in a meeting at Mackinaw.

J. I. Gunn, formerly pastor at Arcola, has accepted a call to Marion.

H. O. Breedon is in a meeting at Memorial Church, Rock Island, Ill., with the pastor, E. T. McFarland.

Evangelists Sword and Rice began a revival at Mt. Sterling January 1. The pastor is A. L. Cole.

William S. Mesnard becomes pastor of the church at Homer, having resigned at Cornland.

Marshall, Illinois, called D. D. Burt, of Canfield, Ohio. He assumed the pastorate on New Year's day under favorable auspices.

The Golden's Point congregation, in Hancock county, desires a minister as soon as its building, now under construction, is completed.

Basil S. Keusasseff, of Pittsburgh, Pa., has been called to take charge of the mission work among the Bulgarians and Russians in Chicago to succeed Daniel Protoff.

William G. McColley, pastor at Normal, has been conducting a series of revival services in the southern part of the state for the past two weeks.

W. O. Livingstone, pastor at Kankakee, reports a doubled attendance at the prayer meeting within the past two months, and nine additions on a recent Sunday. The Sunday-school also shows a marked increase in attendance.

Perhaps the latest novelty in Brotherhood celebrations was that at the West Side Springfield Church recently, when the men entertained their wives. A Brotherhood where all can participate in such an entertainment is not common.

McDonough county Disciples are agitating an organization and co-operative movement among the eleven congregations. Thomas C. Hargis, of Blandinsville, advises it for the purpose of evangelization in new fields, and for the values resulting from conventions for interchange of ideas and methods, and inspiration to be derived from state and national representatives.

Preparations for great "Team Work" campaigns are advancing in the following Illinois cities: Chicago, Rock Island, Peoria, Bloomington, Springfield, Decatur and Danville. Beginning in Chicago, January 10, the cities will be reached in successive days in the order named above. Churches in close proximity to these where the rally will be held will be advised to co-operate. It will prove a fine opportunity for the men to hear in a worthy way of the great enterprises the brotherhood of Disciples is fostering.

The Hyde Park Church, Chicago, provides a leaflet to every member of the Sunday-school on which is printed the opening and closing program for the day's exercises. It contains a scripture passage for responsive reading, a prayer and hymns. They are pre-

pared in quantities to last one month and are appropriate to the particular season. Beside dignifying the service in general, it affords an excellent opportunity to utilize hymns of a worthy character, and which for the most part are absent from our Sunday-school song books.

On a recent Sunday in December William Price, pastor of the Howett Street Church, Peoria, had the unique experience of preaching to a carpenters' union. They came in a body and listened to a sermon on Jesus Christ—His Valuation of Man. The sermon was one in a series on the adequacy of Jesus for all phases of life. Large congregations of people heard the discourses, many of whom were laboring men. The work being done by such churches as the Howett Street is evidence of the denied fact that laboring men can be appealed to by the church.

The University Place Church, of Champaign celebrated "Men's Day" New Year's Sunday. Beside a special effort for men at the Bible-school, the evening service was in charge of the Brotherhood. "The Power of Men in the Kingdom of Christ," "Men in the Training for Service Work," "Men the Right Arm of Power in the Bible-school," "The Brotherhood and the Men's Bible Class," "Just for Today," "Our Church Men and the Problem of Church Influence," "The Relation of Our Church Men to the University Life," and "Fraternity," were the themes discussed by the speakers.

I. Raymond Lines, of the Monroe Street Church, Chicago, gives expression to the following New Year greeting to his congregation in the latest issue of the *Messenger*, his parish paper:

Before another *Messenger* reaches you a new year will be fairly well started. A new year to live; a new year to work; a new year to pay; a new year to become a little more tender, a little more pure in heart, a little more courteous to friend and stranger, a little more patient with saint and sinner, a little more quiet when unkind words are spoken and we are tempted to join the chorus of criticism. Yes, my friend, a little more of God and less of gold; a little more faith in man, self—God! A calmness in the hour of sorrow that hides in the distance; a stronger, fuller, saner sense of my allegiance to the church, the home, the state. A firm, rugged confidence in the appeal of the Master to men and women of today to be less of evil and more of good, less of creed and more of experience; less of theory and more of sensible service; less of mental and spiritual stupidity and more of clear brain and a quick response to the voice that comes from afar.

I shall be pleased to render whatever assistance lies within my power to assist you in establishing an Illinois' department to the service of *The Christian Century*. I earnestly pray for large success in the upward movement of our church life.

Eureka, Ill.

L. R. THOMAS.

Pastors Welcome Illinois Department

It's a fine idea. I most heartily endorse the plan. We are in great need of just the service you plan to render.

Princeton. CECIL C. CARPENTER.

I am very much interested in the proposed plan to give some special attention to the work in Illinois. I am quite certain that there are departments of the work in this state, that when properly reported will do good, not only to the cause in the state, but that it will greatly help in the general field. I have long desired some special newspaper work that has never yet been done among our people and I hope that this move may do that part that may prove to be feasible. I congratulate you on the new departure and hope it may do all that you desire for the good of the Master's work. Very sincerely, Springfield, J. R. GOLDEN.

West Side Church.

Dear Brother Morrison: The announcement that the New Christian Century proposes to put a man at the disposal of the Illinois Disciples to help work out the problems of the Illinois churches, to bring together their scattered items of news and interpret the whole in its larger relations to the work of churches, to supplement the work of our various state co-operative agencies, to help revive the weak churches and give effective vision to the stronger, is a word so evidently in line with our present needs as to awaken a hearty response in every pastor's heart.

You have well stated both the obligation and the editorial opportunity. The problem is so great as to give pause to one accustomed, as I have been, to the limited vision of a local field. It seems to me that you have wisely determined to say frankly that the execution of the plan will be begun modestly and proceed in development as the co-operation of the churches and leaders makes the way clear. I am sure that you will find cordial support as you proceed in the working out of the results.

We, of Springfield, are delighted that the "Down-State" office is to be with us. Cordially yours,

F. W. BURNHAM.

Springfield, First Church.

Editors The Christian Century: I have noted with interest your proposal to inaugurate a move in religious journalism in the direction of definite aid to State work. I feel sure there is vast opportunity for the religious journal which sets for itself the task in these days of growing appreciation for the intensive side of church work, a study of the great practical problems of the church at work; such undertaking, seeking to deal with the living problems of pastors and churches at close range, will be a ministry which can not be other than helpful. I believe more and more the course of effective religious journalism will lie in this direction. I am sincerely, STEPHEN E. FISHER.

Champaign.

Dear Brother Morrison: It strikes me that your proposal to make The Century a special medium for the service of our Illinois churches, is the logical thing to do.

Being located within the state, the paper ought to be in sympathetic relationship to, and close fellowship with all of our church interests.

Unfortunately, I have found a good deal of prejudice against the paper because of its so-called "higher critical" views on Biblical questions. While I have not always agreed with everything that has appeared in its columns, I have found it a most interesting, stimulating, and helpful paper. The spirit of the paper has seemed to me especially

fine. That cannot be said of the church papers, I am sorry to be compelled to say.

I shall be glad to see The Century grow in its power to serve the cause of Christ at large, and to be of use to the churches in the state of Illinois particularly.

Albion.

T. J. CLARK.

Admirable as Affording Point of Contact.

Your proposed plan of specialization in The Christian Century seems to be to be admirable. Especially so, in that it is to be an intelligent seeking after the point of contact in our church life and religious journalism.

I read The Century with increasing pleasure, and greatly admire the ethics of your journalism.

The church in the world today must stand upon its own merits. The ministry is in peril of becoming a promoting agency to the loss of the voice of prophethood. The church is doomed as an organization rather than developed as the body of Christ. Let your good word go forth for the struggling churches and the average men and women who are the bulwark of the faith in so large a measure everywhere.

WM. B. CLEMMER.

Rockford, Ill.

Champaign-Urbana Annual Report

The annual congregational meeting of University Place was held Monday night, Jan. 2. A total of 115 were added to the membership during the year; 54 of these were added during the revival in which we

were lead by Bro. Chas. Bloom and Sister J. E. Powell; 61 were added at regular services. The total net membership is 1,034. The total of all money collected during the year was \$11,250. Of this about \$4,000 has been collected on the preliminary pledges for the "new University Place building" and \$2,046.89 was the total of all money for missions; of this last item the C. W. B. M. gathered \$896.75 during the year and the Young Ladies' Circle \$253.57. In the annual election of members of the church board the number of elders was increased to nine, three to be elected each year to serve three years, and the number of deacons was increased to twenty-four, eight to be elected each year to serve a period of three years. We hope to occupy our new building some time in March. The congregation plans to add to its force of workers a Bible school pastor and a stenographer; in addition to these are the two "student helpers" being provided by the Illinois Christian Missionary Society to aid in solving the problem of "religious education" in the State University. All these, together with our commodious new building, ought to enable us to cope more successfully with the unique situation presented by that strange combination of a local population of humble, earnest-working folk, a cosmopolitan student body from city and farm and foreign land, highly sensitive to every phase of shifting current thought, and a faculty community of almost 500, gathered from the academic circles of all the world and representing every type of mind from humble faith to all but arrogant infidelity or agnosticism. May our gracious Heavenly Father enable us to give a good account of our stewardship.

STEPHEN E. FISHER, Minister.

DISCIPLES IN DANVILLE

Three Vigorous Churches and Fourth Now Organizing.

BY H. D. WILLIAMS.

There are four Disciple churches in Danville. In 1894 Samuel S. Jones became pastor of the First church. That organization had been in existence about 30 years and had seen many ups and downs. Under the leadership of Mr. Jones it took on new life and began to grow rapidly.

In 1899 it released a company of members, who organized the Second church and erected a good building on Bowman avenue, in the eastern part of the city. In 1902 it again released a company of members, who organized the Third church and erected a fine building in the northern part of the city, on Walnut street. Mr. Jones left the First church and went with the company that organized the Third, of which he is still pastor. In 1905 the mother church released still another company, that organized the Fourth church, and will soon dedicate an elegant new building in the western part of the city, known as Vermilion Heights. These four churches possess four good buildings and have a membership aggregating nearly 2,000. Many faithful Christian people have been notably active in securing these results. Some fine giving has been done, especially by Mrs. Smith, who contributed in a few years over \$25,000 to the Disciple churches of Danville. But the chief factor in all this has been S. S. Jones, though he would be the last man on earth to say so. His work here is worthy of careful study.

He came in 1894 to a disorganized and discouraged church, worshiping in an inadequate old frame building and with no ambition for larger things. Soon the church began to grow; the public took notice; the preacher received a good hearing; one of the finest edifices in the city was built; one, two, three new churches were established and well

housed; membership ran up to 2,000.

Jones is a man of dogged tenacity. When he starts out to do a thing, he is not easily diverted from his course. No trivialities can interfere with his plans. He has stuck to his purpose in this city in the face of many difficulties, sometimes in spite of bitter criticism from his own brethren. But he is today the acknowledged leader of Disciple forces in Danville, the most influential minister in the city and one of the most influential citizens. Men of all classes and callings have spoken to the writer in highest praise of his char-



Rev. William E. Adams, Pastor First Church.



Third Church.

acter and his ministry. A prominent lawyer said: "Jones is a strong character, a positive preacher with a positive message—a man of convictions and the courage to speak them. At the same time he possesses the tact of a great manager of people."

A Patient Worker.

Mr. Jones is very industrious and systematic in his work. All pastoral and homiletic duties are carefully and patiently worked out. He possesses a very fine library—only a few ministers have as good—and he spends a great deal of time in it. Though laying no claims to special scholarship, he is well informed on the scholarly problems of the day. He is a very practical man: his sermons and plans bear the plain marks of the practical mind. Hence he appeals strongly to the common people. The common people hear him gladly. A man who has heard him regularly for over 16 years declares he has never heard him preach a dull sermon.

From his coming to Danville in 1894 to the close of 1910, the following figures show something of Mr. Jones' activity:

He has had 603 weddings, conducted 802 funerals, baptized 1,241 converts and otherwise received into the church 1,137 persons. A record of no mean proportions!

Minister of First Church.

William E. Adams is the minister of the First church. He came here about two years ago from Wellsville, N. Y. Formerly he was professor of public speaking in Hiram college. He has had much experience as a monologist and lecturer and, as such, was unusually successful. His present work is admittedly a difficult one, but he is gradually mastering it and giving his church a very efficient organization. He is recognized as, perhaps, the finest pulpit orator in the city, and hence his audiences are good. His people speak of his sermons as strong and tender appeals to the highest ideals of life. He stands decidedly for the most spiritual things. A gentleman who hears him regularly, but is not a member of the church, remarked to the writer that Mr. Adams is a strong preacher, who knows how to emphasize



Rev. S. S. Jones.

size the great unifying ideas of Christianity. Mr. Adams is president of the city ministerial association and is in many ways active for the common weal of his city.

The pastor of the Second church is J. Scott Hyde, who has been with the church

He is a young man of excellent spirit. He was formerly a Y. M. C. A. secretary and later a rescue mission leader. He has thus had a training for doing things which now serves him well. He is working heroically to get his church in good working condition, and success is crowning his efforts. His church is composed almost entirely of working men and their families and he is peculiarly fitted to direct their religious life.

A Lover of His Books.

Mr. Hyde is a progressive spirit. He keeps abreast of progress. He loves his books and is a careful reader. He also loves the active pastoral duties. He is much among his people. From them he gets hints for his sermons.

Mrs. Hyde is a woman of exceptional ability. She is superintendent of the W. C. T. U. anti-cigarette work in Illinois.

Mr. Hyde is giving special attention to the Sunday school. Recently the school adopted the Bethany graded lessons and decided also to use in its adult classes 40 copies of The Christian Century.

Charles Bloom is to hold a meeting in the Second church in March. Thorough preparation is being made.

The Fourth church is, at this writing, without a minister. It expects to employ one soon, who will serve it and the church at Oakwood, eight miles west. About April 1 its new and beautiful building will be dedicated. It occupies one of the most promising



Second Church.

fields in the city, and in a few years it should be a strong church.

The state convention will be held in Danville next September. All the four churches will join hands in hospitality, but the sessions of the convention will be held in the First church.

Southern Illinois Notes.

D. D. Burk, comes from Ohio to his new field. He is favorably impressed with the organized work in Illinois.

E. S. Thompson, Flora, can be secured for fourth time. Write him. He is O. K.

Newton needs a good dependable man, within their reach, financially.

The calls are mostly for preachers who work outside the pulpit as well as deliver the discourses. Our country and village churches are needing increased attention from men who have a knowledge of present day problems.

D. R. BEBOUT, Sec

Effingham.

"Encouragement in Capitals"

The Illinois Department and the State Office—all by the Christian Century—spell encouragement in capitals.

Illinois for Illinois and Christ for all of us, a combination that will carry the gospel unto the uttermost parts of the world. If our Lord is made powerful in our state we will send a very strong flow of life to the other side of the earth.

The foreigner is coming at a rapid rate and he must be and will be taught how to become an American. This teaching must be done by the disciples of our Lord or else the "jackpot" politicians. It is up to us.

Our state office is indeed grateful to the Century for its practical and aggressive move and our co-operation will be cordial.

Bloomington. J. FRED JONES, Sec.

Chicago

The Chicago Quarterly Assembly will be held in the First Methodist Church, Sunday afternoon, Jan. 29. An especially interesting program is being prepared.



Rev. and Mrs. J. Scott Hyde.



First Church.

The Christian Century

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DISCONTINUANCES.

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Church Life

—No, Professor Taylor's Social Survey Department is not discontinued—not by any means. He has been holidaying at the old home in Harlan, Iowa, and sends us word at the last minute that he was snowbound and so failed to make his schedule. His illuminating paragraphs will appear as usual next week.

—The Illinois department starts out well. In making up the paper the office man had instructions to allow three pages which the editors deemed ample. A whole page of Illinois material was crowded out by this limitation. It will be just as "live" next week as this.

—Many appreciative words from Illinois church leaders have been received. Only a few of these can be published this time.

—The new department of interdenominational acquaintance, which has been placed for this week where The Social Survey usually stands, will be a regular feature hereafter. The Christian Century believes that one of the hindrances to unity among Christians is the fact that the denominational press fails to acquaint its readers with the things being said and done outside its own denomination. This paper wishes to cultivate such an acquaintance with all Christian bodies as that union will not seem, as it does now to many, like going away from home.

* * *

J. B. Brown and R. O. Noah are in a meeting at Kalona, Ia.

Richard and Elbert Martin are in a meeting at Mishawaka, Ind.

A series of meetings is in progress at Tulsa, Okla.

F. L. Taylor has resigned his pastorate at Ellwood City, Pa., to accept a call to Ft. Wayne, Ind.

C. O. Reynard, for some time pastor of Second Church, Warren, O., is in a meeting with the church at Nelsonville, O. Mr. Reynard has just resigned from his pastorate, but will remain until March 1.

A. W. Henry, evangelist of the seventh district, Kansas, held a meeting with B. A.

Channer, pastor at Jewell, Kan., during December, which was productive of much good.

Special evangelistic services began Jan. 1 at Central Church, Des Moines, Ia. The pastor, Finis S. Idleman, is preaching, and Dr. Loss Smith, of New York, has charge of the singing.

John L. Stine and Charles E. McVay are in a meeting at Table Rock, Neb., with Geo. M. Jacobs, the minister there. The meeting will continue through January.

At the congregational meetings of King Hill Church, St. Joseph, Mo., reports show that great progress has been made in paying

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off the indebtedness, and considerable increase has been made in the membership.

W. H. Houseman was ordained to the ministry on Dec. 18 at First Church, Fresno, Cal.

"We do things" is the significant motto of the Beraca Class of the church at Higginsville, Mo., where H. W. Hunter ministers. The Christian Century is in receipt of an artistically gotten up menu card of their annual banquet that proves they live up to their motto.

A successful meeting was held at First Church, Okmulgee, Okla., in December, fifty-one being added to the church and much good being accomplished by strengthening all the departments of the church. Robert W. Clymer is pastor of this congregation.

E. B. Bagby reports nine additions, three baptisms at Fort Smith, Ark. Jan. 1, 1910, there was a debt of \$8,000 in the church property and \$500 on current expenses. Jan. 1, 1911, finds all bills paid. There were 187 additions during the year.

The first week of the new year was observed at Oklahoma City, Okla., by a week of prayer, held under the leadership of the Ministerial Alliance of that district at noon each day, and at night were conducted at the churches by the various pastors of the city.

Additions to the church at the regular services mark the progress of First Church, Fresno, Cal. This church, with many others in the brotherhood observed a "giving" Christmas, the worthy poor of the neighborhood being remembered in a substantial way. Ray O. Miller is pastor and J. Griggs Mize, assistant pastor of this congregation.

H. A. Denton, pastor of River Street Church, Troy, N. Y., has an excellent statement of the aims and achievements of the Disciples in a daily paper of that city. The interview with him is printed in the "Art Section" of the paper, and Mr. Denton's good countenance seems quite at home with the other artistic things.

Garrett W. McQuiddy, pastor at Alva, Okla., reports a successful union meeting there which has just closed. Seven churches of the town co-operated in the meeting, which was held under the leadership of M. H. Lyon, of Wheaton, Ill. Impetus was given to the spirit of unity in the local churches by this meeting, and much good was accomplished.

The past year has been an encouraging one at Pittsburg, Kan., the Sunday-school having had an average of 432. The motto at the beginning of 1910 was 400 average attendance, and that this has been exceeded speaks well for the faithfulness of the congregation. The new year starts with the expectation of larger things. S. I. Smith is pastor there.

Kirkwood Avenue Church, Bloomington, Ind., has made a generous offering for the endowment fund for the Bible Chair of the State University at Bloomington. The establishment of this department will be a great aid to the growing work of Kirkwood Avenue Church. Joseph C. Todd, the pastor there, is active in raising this endowment, which will promote the cause of Christian education throughout the state.

On Sunday, Jan. 1, the congregation of Linwood Boulevard Church, Kansas City, Mo., were addressed by Judge R. S. Latshaw, of the criminal division of the Circuit Court, on "The Workings of the Parole System in the Criminal Court." Burris A. Jenkins followed with an address on "The Average Man." These addresses are in accordance with a plan recently adopted to devote one day in the

year to services peculiarly of interest to men.

Levi Marshall, for nearly fifteen years pastor of First Church, Hannibal, Wis., has resigned there to accept a call to Nevada, Mo. Mr. Marshall's pastorate has been a notable one in many ways, his service extending over a longer term of years than any pastor in Hannibal. For some time this was the only organization of Disciples in the city, but the organization of South Side Church took about half of the membership of First Church, Mr. Marshall adding 1,347 during his pastorate. The church at Nevada is a growing one, with a membership of about 800, and offers a good field to the strength and ability which its new pastor will bring to it.

John H. Heth, of Corydon, Ind., writes: "J. C. Todd, pastor of the Kirkwood Ave. Church at Bloomington, Ind., came over to Corydon about the middle of December, and spent three evenings with us, preaching the gospel and presenting the cause of the Bible Chair Work in the Indiana University. The matter was presented in such a clear and forcible way, and appealed to us so strongly, that our sympathies were enlarged to the extent of \$400. While we were fully persuaded when Mr. Todd came, that we were too poor to do much, yet we managed to find a respectable offering, and felt less impoverished, and in higher spirits than when he came. We would recommend that other congregations follow our example, in supporting this work, and go and do likewise."

Revelation

On distant mountain-tops of time
God's truth came down in silver rain;
It gathered into rivulets
Which babbled towards the plain

And then the tiny rivulets
With rapid flow sped to the sea,
One growing stream of right and law
And heaven-born liberty.

It gained at length the mighty deep;
A fathomless, unsounded flood;
This ocean, Truth, is Christ the Lord,
O'er which we said to God.

—Frederick Lent.

Foreign Missionary Rallies

A series of foreign missionary rallies will be conducted in the following places and at the times stated: Jan. 16, Washington C. H., Ohio; Jan. 17, Athens, Ohio; Jan. 18, Wheeling, W. Va.; Jan. 20, Uniontown, Pa.; Jan. 23, Steubenville, Ohio; Jan. 24, Warren, Ohio; Jan. 25, Mansfield, Ohio; Jan. 26, Newark, Ohio; Jan. 27, Findlay, Ohio; Jan. 30, Piqua, Ohio; Jan. 31, Muncie, Ind.; Feb. 1, Anderson, Ind.; Feb. 2, Logansport, Ind.; Feb. 3, Elkhart, Ind.; Feb. 6, Frankfort, Ind.; Feb. 7, Greencastle, Ind.; Feb. 8, Vincennes, Ind.; Feb. 9, Evansville, Ind.; Feb. 10, Hopkinsville, Ky.; Feb. 13, Centralia, Ill.; Feb. 14, Jacksonville, Ill.; Feb. 15, Springfield, Ill.; Feb. 16, Decatur, Ill.; Feb. 17, Quincy, Ill.; Feb. 18, Galesburg, Ill.; Feb. 20,厄拉卡, Ill.; Feb. 21, Clinton, Ill.; Feb. 22, Champaign, Ill.; Feb. 23, Danville, Ill.; Feb. 24, Terre Haute, Ind.; Feb. 27, Greensburg, Ind.; Feb. 28, New Albany, Ind.; Mar. 1, Shelbyville, Ky.; Mar. 2, Nicholasville, Ky.; Mar. 3, Cynthiana, Ky.

These rallies will be conducted by President McLean, of the foreign society, assisted by the following brethren (two of them helping at each place): E. B. Barnes, Richmond; B. C. Deweese, Lexington, Ky.; R. N. Simpson, New Albany; C. H. Winder, Indianapolis; W. H. Book, Columbus, Ind.;

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Business men and preachers of the district will participate in the services. Each afternoon there will be an open parliament for the discussion of methods. This will be followed by a supper for men, at which a number of brief addresses will be made. At night moving and other pictures representing the work will be shown. The rallies are open to all. A rally is a national convention in miniature.

Congress Program Announced

The program for the Disciples Congress to be held in West Side Church, Springfield, Ill., can be announced thus far:

Tuesday night, "Schools of the Disciples of Christ,"—Pres. Miner Lee Bates, Ohio. "The Religious Need of our State Universities,"—Dean Chas M. Sharpe, Missouri.

Wednesday morning, "Psychology and Biblical Interpretation,"—E. F. Daugherty, Indiana.

Wednesday afternoon, "The Church and the Life of Today,"—David H. Shields, Illinois.

Wednesday night, "Religion and the Social Consciousness,"—E. S. Ames, Illinois.

Thursday morning, "The Pastor in the New Age,"—Willis A. Parker, Massachusetts.

Thursday afternoon, "William James, his Personality and his Views of Religion and Life,"—Dr. Ernest H. Lindley of Indiana University.

The address by Dr. Lindley will be followed by a round table on William James. Dr. Lindley's presentation of William James is such as to call forth a discussion that will make this afternoon one of the most interesting and profitable. Thursday night a prominent representative of some other church will deliver an address. As yet his name cannot be announced. The complete program will be published in two or three weeks. I make the announcement so as to enable ministers who are interested in getting in touch with the general trend of things. As at present formed, the Congress opens Tuesday night, April 18th, and closes Thursday night, April 20th. The Congress may be opened earlier, depending upon what action the Illinois Ministerial Association takes with reference to their meeting.

JOSEPH C. TODD.
Secretary-Treasurer.

Bloomington, Indiana.

C. E. Garst Memorial Scholarship

C. E. Garst, a graduate of West Point, U. S. Military Academy, was one of our pioneer missionaries to Japan. He went out in 1883 and died in 1898, thus spending fifteen splendid years for Japan. Some time after his death, his fellow missionaries thought some permanent memorial of him should be made in Japan. As Mr. Garst was an evangelist, it was finally decided to establish a perpetual scholarship in our Bible college, in Tokyo, by which evangelists for all coming time would be prepared. For this scholarship \$1,200 will be needed. This beneficent memorial should soon be realized. To aid this cause a sketch book of our Japan mission has been prepared, to be given to every person who gives \$2 or more towards this memorial scholarship. This book has 80 pages, 204 illustrations and a good map of Japan. It was printed in Tokyo and is bound in Japanese style. It is the most elaborate book on our Japan mission and should be in the hands of every friend of Japan. Table of contents: Poem, "Pray for Japan," Carme Hostetter; The Japanese Empire, C. E. Robinson; The Japanese People and Their Religions, W. B. Madden; Old Roman Catholic Missions in Japan, P. A. Davey; Fifty Years of Protes-

tant Missions in Japan, R. A. McCorkle; Pioneer Missionaries of the Church of Christ in Japan, W. H. Erskine; How Recruits Are Received in Japan, C. C. McCall; poem, "Who Is a Missionary?" Maude W. Madden. There is a description of all stations and outstations and a brief biography of all workers, missionary and Japanese. Any one sending \$2 or more for the C. S. Garst memorial scholarship will receive a copy of this book free. Send all contributions to F. C. M. S., Box 884, Cincinnati, Ohio, and the book will be sent postpaid.

M. B. MADDEN, Sendai, Japan.
American address, Hiram, Ohio.

Portland 1911

The churches of Portland, Ore., have begun in earnest the work of preparing for our next general missionary convention.

The executive committee of 17 members is composed of some of the best and most enterprising men and women in the city.

Brother W. F. Reagor, pastor of the First church, is the chairman, and upon him will devolve much of the responsibility for the complete success of the convention. Bro. Reagor is well fitted for this kind of service. He is a leader of men, who knows how to utilize all the forces at his command. He has had experience of this kind, and has been in attendance at most of our general conventions for the last 15 or 20 years.

At a recent meeting of the executive committee a general secretary was chosen, who should devote his entire time to the work of the convention for the next six months. The writer was unanimously elected, providing the church of which he is pastor would release him from his ministerial duties. This the church refused to do, however, but granted him the privilege of giving his time to the work of the convention and still do his pulpit work, thus doing double service.

The various committees are already at work. Offices and headquarters will be established down town in a few weeks, where the general correspondence and official business will be transacted. Notice of the address will appear later.

Last week we were delighted to have with us Bros. McLean and MacCash. A few days were spent by them in conference with the local leaders, looking over the field, and arranging many of the preliminaries incident to the work of a great national gathering.

The time set for the convention is July 4 to 11. This is an ideal time for a convention on this coast. Then, too, it is just a week after the great Sunday school convention to be held in San Francisco, which will afford excellent opportunity for our Sunday school workers to return by way of Portland and take in our convention.

The matter of rates will be announced later. Not only Portland, but the entire Northwest, is a unit in bringing this convention here. It is the first time such a gathering of our people has ever come to the Pacific Northwest. The people of this great section of our country have never had the opportunity of seeing one of our great national conventions. It will therefore be a great stimulus to our cause.

The rapidly developing conditions of this section make it a specially desirable place to hold a national convention.

Portland is a convention city. It is said

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THOMAS G. PICTON, Secretary.

Notes From the Foreign Society.

F. M. Raina reports having baptized six people in India, two in Hatta and four at Deogurh. One of the two at Hatta was an evangelist, the other was his wife. These had been brought up in another communion. The four baptized at Deogurh were from the orphanage of the Woman's Board.

Frank C. Buck, of Lu Cheo Fu, writes that he is enjoying China more every day. The work in that part of China is in a flourishing condition.

Mr. and Mrs. O. G. Hertzog are visiting the Far East. They have been in Japan and have seen the work there. Their presence has been a benediction to the workers. From Japan they go on to China and will spend most of the winter at Chu Cheo with Dr. and Mrs. Osgood.

Scholarships are needed for a number of boys in the University of Nankin. It takes twenty-five dollars a year to support a boy in that institution. Those who prefer to do special work or contribute to the general fund can undertake if they wish the support of one or more of these lads.

The last reports from India state that Mrs. Riach is improving quite rapidly. It is hoped that she will soon be herself again. She was very near the spirit world.

Special preparation is being made in all parts of the country for the March offering. Missionary rallies are being held, missionary addresses are being delivered, and the Laymen's Missionary Movement is stirring men of the churches as they have never been stirred before. If the six thousand preachers among us will do their full part on the first Lord's day in March the emoney needed for the work of the year will be forthcoming.

In addition to the missionaries who are helping in the rallies the following preachers will help some: E. B. Barnes, Richmond, Ky.; R. N. Simpson, New Albany, Indiana; C. H. Winders, Indianapolis, Indiana; Guy W. Sarvis, of Chicago, and C. S. Weaver, of Latham, Ill.

A foreign missionary rally is equal in interest and value to a day spent at a national convention. It is a convention brought to the doors of the people who seldom can leave home to go very far. These rallies are becoming increasingly profitable. The attendance should be unusually large this winter.

February 5 is Endeavor Day. A splendid program has been prepared by the Foreign Christian Missionary Society and full supplies will be sent to all Christian Endeavor Societies wishing to observe the day. The offering taken will be used for the support of the orphanage at Damoh, India.

News has come that fifty-two were baptized at Bolenge, Africa, on October 25, and six more in a town nearby. The new steamer "Oregon" was expected at Bolenge in a few days.

H. C. Saum writes from Bilaspur, India: "We have been out on a ten days' evangelistic tour in which God guided and blessed us in a marked way. On November 24 we baptized two men and their wives. These are the first to become Christians in their village. Others are inquiring. Sunday, December 4, we baptized five in Bilaspur, four from the orphanage. The same day we had a fine Thanksgiving service with an offering of grain, fruit, vegetables, chickens, oil and money." STEPHEN J. COREY, Sec.

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